

DEVELOPING AN EFFECTIVE CHURCH PLANTING TRAINING
CURRICULUM FOR THE ASSEMBLIES OF GOD IN CHAD

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To the Master of Missions Lord Jesus-Christ, to my loving spouse, faithful companion
for life and my lovely kids.

Thank you.

“Missional leaders not only feel the burden of God's mission but they also act on the burden and act upon it sacrificially. Leading a missional church is not for the faint of heart. It takes courage to push yourself beyond your comfort zone and to lead the church beyond its personal limits. Brokenness, inner turmoil and sacrifice will always be part of the missional leader's life.”

– Gary Rohrmayer, *Next Steps For Leading a Missional Church*

Table of Content

GLOSSARY	viii
LIST OF ILLUSTRATIONS.....	x
LIST OF ABBREVIATIONS.....	ix
ABSTRACT	xii
1. THE PROBLEM AND ITS SETTING	1
Introduction.....	1
Chad Overview.....	1
Missionaries and Hazards to Church Planting	4
Church Planting and the Great Commission.....	7
Specific Hazards in Chad.....	8
Chapter Conclusion	10
2. BIBLICAL/THEOLOGICAL FRAMEWORK.....	12
Introduction.....	12
Church Planting Origin.....	14
Church and the Bible.....	17
The Basis of the Commission is the Authority of Christ.....	19
Perform the Commission.....	20
Movement out of Obedience.....	21
The Object of the Commission are "All Nations"	22
The Validity of the Commission is "Until the End of Times"	23
The Promise	23
Theological Framework.....	24
Biblical Text.....	29
Church Planting: Aspects of Focus	34

Church Planting: The Wish of God	36
Predestination of the Church.....	39
Chapter Conclusion	41
3. LITERATURE REVIEW	43
Introduction.....	44
Church Planting as a Concept in the Historical and Present Day Perspective.....	45
Mistakes and Difficulties in Church Planting.....	50
Church Planters – Who are They?.....	54
Christianity in Africa and Chad	57
Chapter Conclusion	62
4. PROJECT DESIGN	63
Introduction.....	64
Methodology	65
Participants.....	66
Method of Analysis	66
Survey	67
Design	67
Results	70
Focus Group.....	73
Design	73
Results	76
Explanation.....	80
Chapter Conclusion	81

5. DISCUSSION	83
Introduction.....	83
Review	83
Principles of Evangelism	86
Existing methods of Evangelism.....	91
Issues of Evangelization Within a Muslim Community.....	94
Scriptures and Inspiration.....	94
The Belief in God.....	99
Salvation.....	102
The Nature of the Islamic Society.....	109
Contrast Worldviews.....	109
Chapter Conclusion	111
CONCLUSION.....	115
APPENDIX A.....	117
APPENDIX B.....	120
BIBLIOGRAPHY	122
VITA	130

GLOSSARY

Church Administration – is a vector of church development that guides, directs and oversees the critical functions that help churches meet their long-term goals.

Cronbach's alpha – is a statistical value that determines a specific measure of scale reliability that is how reliable is the applied design to the questionnaire and survey at hand.

Cultural Anthropology - the branch of anthropology concerned with the study of human societies and cultures and their development.

Discipleship - is teaching biblical precepts, while modeling and guiding others toward living righteously as followers of Jesus Christ.

Ecclesiology – is theology as applied to the nature and structure of the Christian Church.

Evangelization – is the commitment of an individual to preach and spread the word of God and the teachings about Jesus Christ.

Family - group of persons united by the ties of marriage, blood, or adoption, constituting a single household and interacting with each other in their respective social positions, usually those of spouses, parents, children, and siblings.

Intercultural Communication - is a discipline that studies communication across different cultures and social groups, or how culture affects communication.

Islam – is a major world religion promulgated by the Prophet Muhammad in Arabia in the 7th century CE.

Leadership - the action of leading a group of people or an organization.

Likert scale – is a specific design of participants' response to a certain question or issue. Most often made so that the responses would range from strongly disagree to strongly agree

Missiology - the study of religious (typically Christian) missions and their methods and purposes.

Null hypothesis – is an initial statement in the field of inferential statistics, used to determine that there is no relationship between the measured phenomena, and that there is no association between the groups.

SPSS – A package of specialized software produced by IBM for the purpose of statistical analysis.

ILLUSTRATIONS

Table 4.1. Cronbach's Alpha Reliability Measure of Survey Results	67
Table 4.2. Mean Value of the Survey Responses	67
Table 4.3. MANOVA Analysis Results	68
Fig. 1. Focus Groups Results on Curriculum Elements Importance	73

ABBREVIATIONS

CAD – Church Administration

CAN – Cultural Anthropology

DSC – Discipleship

ECC – Ecclesiology

EV – Evangelization

FAM – Family

IC – Intercultural Communication

IS – Islam

LD – Leadership

MS – Missiology

ABSTRACT

Church planting is a difficult task, especially if conducted in a country that is hostile towards issues of a different faith. The majority of the population in Chad are Muslims, making the process of Church almost impossible. Nonetheless, this paper has utilized the available information on church planting and its constituent parts, considered the particular situation in Chad, and studied the theoretical background of this process. After a series of surveys and focus groups it was determined that the need for a customized curriculum based training is important to further promote church planting in Chad and beyond in Francophone Africa.

1. THE PROBLEM AND ITS SETTING

Introduction

Those who have set themselves the task of expanding the influence of the church and encourage its growth in Chad have their work cut out for themselves. Despite the numerous issues that have been a hazard to church planting in Chad, one can pinpoint the Muslim majority and the lack of training if those whose task it is to promote the church among the people. The latter is especially important as it is this specific training that would have helped them to follow in global development processes and meaningfully expand the church in this African country. However, as has been mentioned, *the lack of, and almost full absence of specific education in formal planning, has had a detrimental effect upon the expanse and development of the church in various regions of Chad.*

Chad Overview

The country of Chad is located in Africa and is surrounded by Cameroon, Central Africa, Sudan, Libya, Niger and Nigeria. The official political form of government is a republic. According to the Human Development Index, Chad is considered a developing nation. In part this is due to the immense spread and level of poverty within the country, which so far has largely been unable to address it successfully. In terms of religion, Chad can be characterized as a predominantly Muslim state, with a few ethnic groups following their traditional culture, speaking their own languages, and adhering to different customs and religions.

Such a situation is already a problem for those wishing to spread the word of God. However, there are also other issues that affect the operation of church planters. First of all, one must consider the language barrier. Although the official languages

are French and Chadian Arabic, the former is used in all official institutions administratively, and as an elevated form of language used by the educated class. However, besides these two official languages, the country is spanned with over a hundred local tribal languages. Thus, it is notably difficult for church planters to approach these people simply for lack of knowledge of the language. The people will simply not be able to understand anything meaningful.

A second reason is that Christianity is not the majority religion that can influence the political and religious development of the entire nation. Approximately less than 35% of the total populations are adherents of the Christian faith. These people are then divided into various existing confessions, with less than 30% being followers considered evangelical Christians.¹ The Muslims here have the upper hand as through their religion they have solidified the entire nation through all the local institutions, which have allowed it to be considered as the most prominent single faith in the country.

A third reason is not the relative smaller share of Christians in Chad, but the dominance of Muslims, which have negatively influenced church planting, restricting its boundaries of development. This is due to the radicalized Muslim society, as well as increased activity of the Boko Haram group in the territory of Chad. These factors have elevated the tensions, increased the sense of danger by those working to promote and expand the Christian faith in the territory of Chad, as well as limiting their desires in expanding the church and facilitating the operation of church planters.

Nonetheless, one must consider that the history of church planting in Chad is relatively new and not at all well-developed. Church planting and expansion in Chad

1. Patrick Johnstone, *Operation World: A Reference Book and Prayer Guide*. (Dorthea Mission, 2014), 205-206.

started far later than church planting in other nations through the Assemblies of God. In the early 1960s, when he was studying in France, brother Jean-Baptiste Laokole began sharing the need of starting Assemblies of God congregations in Chad. His primary goal was to provide the people with comfort, and a way of understanding life as the nation was repatriated. He welcomed missionaries to Chad, and established a working social gospel within the nation.² The Assemblies of God churches were planted even later, starting at around 1983, by Pastor Marcel Thévenet, a missionary from France.³

Unfortunately, the physical location of the early churches was relatively isolated and not advantageous to the expansion of the church. The early stations in Andoum are landlocked, and in an area with poor economic and social conditions for the development of a growing infrastructure. This further slowed growth of the church.⁴ As a result, currently there is a population of about 6000 members of the Assemblies of God church within Chad, which poses a significant difficulty in growing the church through church planting.

Not only are there a very low number of churches in general, but there is also a high level of self-interested behavior within the tribal communities, and a few individuals began church planting.⁵ Unfortunately, despite these efforts the church has faced strenuous and ongoing persecution in the nation, and has found poor footing for expansion and growth. As a result, the Assemblies of God Church has seen a very slow scaled expansion, and faced a number of challenges related to growth, and so

2. Poulande Aklaesso Walada, "History of Chad Assemblies of God Church: from 1965 to 2010" (Master Thesis. West Africa Advanced School of Theology, Lome, 2011), 73.

3. Walada, 73.

4. Walada, 73.

5. Wenneyam Martin Nikiema, (Personal Communication via email, 2016).

requires a greater number of laborers, or church planters in the field in order to see marked improvement in the overall growth of the church.

Missionaries and Hazards to Church Planting

Present day missionaries, in order to achieve the ultimate goal and succeed in planting a church must consider the cultural specific environment one plans on “tackling.” Considering the meta-analysis study conducted by Zachary Eswine,⁶ who focused on Charles Spurgeon as a role model in preaching and bringing the word of God to others, it is important to demonstrate the factors that influenced the ability of the preachers and missionaries to connect and show themselves. These factors, despite the development of humanity have always remained a consistent hazard throughout the ages of church planting and the development of the Christian mission:

- The growth of media influence through the spread of "cheap press", which weakened the dependence of lay people from the local pastor and gave them the opportunity to neglect the pastoral authority.⁷ When applying to Chad and the situation with the ministries there, the local population is more prone to believe either the Muslim spiritual leader of the area, or by means of word of mouth. If one of their own kin tells them something, they are most likely to believe it. Whereas hearing something from a complete stranger will most likely not have the local even stir a muscle in an attempt to ask for proof. If contact has not been established, the missionaries are such as if they do not exist to the local population. As demonstrated in the interview responses, the parents could not care less what their children did to the missionaries, as long as it did not the children or the parents in any way.⁸

6. Zachary Eswine, ‘*The Role of the Holy Spirit in Preaching Theory and Practices of Charles Haddon Spurgeon*,’ (PhD diss., Virginia Beach, Virginia: Regent University, 2003), 58-88.

7. Eswine, *The Role of the Holy Spirit in Preaching Theory and Practices of Charles Haddon Spurgeon*, 59.

8. Pastor Doumdingao Komba, (Personal Communication via email, 2015).

- Skepticism and general distrust generated by the doctrines of Darwinism; distrust of high criticism regarding biblical statements; the elevation of the mind as a more reliable source of knowledge.⁹ The radicalized society on the outskirts of the capital and in remote areas of the country is not so much skeptical of the Christian doctrines, as they are skeptical of the missionaries who approach them. However, it has also been noticed that it is easier to bring the gospel to people who are adherents of traditional beliefs. This is explained by the fact that very few of them have a specific idol, teaching, and even more so general gatherings with preaching. This, however, cannot be said about Muslims. The latter are simply content with their life and refuse to accept any teaching from a non-Muslim representative. This is especially difficult in the Northern part of the country.
- Although one cannot say about loss of assiduity due to the frantic pace of life among the Chad communities, one cannot help but notice the immense amount of illiteracy and the general attitude to logic and religious reasoning as to something boring and tedious.¹⁰ People by large are relatively disinterested in any preaching and beliefs which is why it is all the more difficult to find access and open the hearts of the people to Jesus. People are disinclined to accept anything new, and even listen. Thus it is all the more important to spread the word about God not only via the attempts of the missionaries, but to have those, who have already converted, to share their ideas and opinions with their close ones.
- The spread of tribalism is foremost a problem due Chad having different ethnic groups speaking different languages and adhering to unique customs. This has

9. Eswine, *The Role of the Holy Spirit in Preaching Theory and Practices of Charles Haddon Spurgeon*, 63.

10. Eswine, *The Role of the Holy Spirit in Preaching Theory and Practices of Charles Haddon Spurgeon*, 67; and Robert Lupton. *Compassion, Justice, and the Christian Life: Rethinking Ministry to the Poor*. (Ventura: Regal, 2007), 119.

also posed a significant challenge for church planters. Walada refers to this challenge as “holding on to the native environment” because there are so many areas of Chad where the native languages are still spoken, and people are still heavily tied to the customs of former generations, and traditional tribal religions.¹¹ This has created a number of specific problems for church planters. First, the language barrier should be considered. While the official language of the nation is French, it is used primarily administratively, and among the educated class. There are more than one hundred primary tribal languages spoken regionally.

- National President of Chad Assemblies of God Church, Pastor Doumdingao Komba describes the church’s current training program as “simple and practical” however his more detailed description demonstrates the current programs insufficiencies.¹² He states that there is no “theoretical training” because they simply “mobilized Christians and leaders and material resources.” They go into an area “film showing, spreading tracts, and going gate by gate” but without training them in a way that ensures that there is cultural significance and appropriate theoretical and theological background and mobilization framework to ensure effectiveness and overall success.¹³ However, the low level of Christian residents in Chad also means that there are few churches already in operation, and even fewer active church planters, as it compares to the total population.¹⁴ In contrast, there is a very large body of Muslims in the nation, making it the most prominent single faith.

- The prevalence of the Muslim faith has made church planting more difficult, as Islam poses a significant problem due to the ongoing tension between Islam and

11. Walada, 81.

12. Pastor Doumdingao Komba, (Personal Communication via email, 2015).

13. Pastor Doumdingao Komba, (Personal Communication via email, 2015).

14. Bloye, Bloye, and Suggs, 39.

Christianity.¹⁵ However, Islam having a larger share of adherents remains extremely prominent. Further, Islam poses a threat to the success of church planting because of the danger and destruction faced by Christians who build churches within the Chadian State. With the increased activities of Boko Haram, there is increased danger experienced by those working to further the Christian faith in Chad, and slow the work of church planters within that nation.

- Among the issues that church planting must focus on is the fact that, according to Kinnaman and Lyons,¹⁶ the younger population, who the church planting must foremost focus on, demonstrate a frustrating criticism and non-acceptance of the Christian ideals even if their parents have been converted to Christianity. This is a demonstration of the need for missionary work, especially if one is to consider the increasing difficulty in finding common ground between those outside the Christian faith and Christians.

Church Planting and the Great Commission

The fulfillment of the Great Commission is the task before the church. The church does not exist to serve itself or to carry out its own programs. The purpose of its existence is the preaching of the Gospel in all nations. Blessing is not just one of the many services of the church - it is the meaning of its existence. The Church must make every effort to grow through the gospel and multiply through the foundation of new churches, so that more and more people become disciples of Jesus. All the programs and services of the church must be evaluated in accordance with the extent

15. Graham Cray, *Mission-shaped church: church planting and fresh expressions in a changing context*, (New York, N.Y: Seabury Books, 2010), 61.

16. David Kinnaman and Gabe Lyons, *Unchristian: What a New Generation Really Thinks About Christianity*. (Grand Rapids, MI: Baker Books, 2007), 76; and Timothy Keller, *Center Church – Doing Balanced Gospel Centered Ministry in Your City*. (Grand Rapids, MI: Zondervan, 2012), 137.

to which they serve this purpose. Do they help people become disciples of Christ, about what He spoke, giving the Great Commission?

Church leaders should prepare believers for the fulfillment of the Great Commission by teaching them to witness to unbelievers, telling about what is happening in the missionary ministry, inspiring prayer and financial support for the ministry of God's harvest. Too often, the leadership is so disobedient in the performance of the ministry that it forgets about the need to prepare others. However, in the presence of such training, after a while, many people start to participate in the ministry, which multiplies the fruit many times. Jesus before the ascension entrusted the Good News and service to His disciples and thus multiplied the results of the work.

Since the central part of the Great Commission is the acquisition of the disciples of Christ from all nations, we must constantly strive to find the best ways to achieve this. This command has already prompted many to devote their lives to serving in churches, missionary activities, the founding of new churches, etc. A wise minister should evaluate the various methods of service in terms of their contribution to the fulfillment of the Great Commission. Do they reflect the principles laid down in the Great Commission? Are all its priority areas included in them? What methods best lead to the emergence of new disciples of Christ according to the Great Commission? To answer these questions, we will consider and compare the three methods of service in relation to their contribution to the fulfillment of the Great Commission.

Specific Hazards in Chad

In Chad, there is a wide range of cultural diversity and cultural practices that date back to tribalism and which are tied to the desertification and isolation of the landscape. Further, there is ongoing tension between the beliefs of the Muslims, who

are predominant in the region, and the beliefs of Christians, which must be carefully negotiated in converting locals. This means creating a context in which the local population can understand the ideology of the Christian faith, and the significance of conversion. The designed outcome of the creation of a training program is to meet these challenges head on, and create a generation of church planters who are prepared to address both Islamists and tribal traditions in a way that is both respectful and meaningful, or which allows them to connect and convert.

These reasons have defined the need for a specific curriculum to be developed. The latter would be able to encourage church planting in Chad as such, as well as specific intentions to do it. The curriculum must pay attention and consider the challenges and weaknesses that would appear before church planters in Chad. It should also heed the need for a safe activity of all church planters, especially when going into unknown lands and new regions promoting the Church of Christ in Chad. The utmost result to achieve is for the new curriculum to facilitate and further support the church planting activity on the territory of Chad.¹⁷

“Before we attempt to plant a church anywhere, it is imperative that we spend hours on our knees in prayer. In fact it would be wise for church planters to recruit personal intercessors to make up an intercessory prayer team who will pray for them”.¹⁸ Nonetheless, there is certain criterion that requires a church planting leader to have in order to succeed. Although Keller and Thompson bring them up from the perspective of the present day, they are nonetheless important to know as this is required to be applied in further analysis “a. Gospel — know the gospel thoroughly;

17. Debbie Meroff, “Evangelizing Chad Demands Radical Missionaries.” *Charisma News*. [5/25/2013] Online at <https://www.charismanews.com/world/39572-evangelizing-chad-demands-radical-missionaries>.

18. Aubrey Malphurs, *Planting Growing Churches for the 21st Century*, (Grand Rapids, MI: Baker Books, 2004), 118; and Tom Jones. *Ed. Church Planting From the Ground Up*. (Joplin, MO: College Press Publishing, Inc, 2004), 52.

communicate not a click toward law or license. The gospel brings life-changing power. b. Context is to know the culture. Adapt not a click too little or too much. Thoughtful contextualization brings culture-transforming power. c. City means to love your city. Love it with the confidence and humility of the gospel”.¹⁹

Chapter Conclusion

A meaningful understanding of church planting comes from a complete examination of the biblical proof texts, study of the theologians and scholars most intimately involved in developing church planting, and consideration of the church’s overall mission and vision, especially as it relates to the intended outcome of the curriculum for training church planters. As such, the relevant of the practice of church planting to the curriculum, and the Chadian ministerial context.

While this can, for a variety of reasons, pose a challenge, as described in the Chadian ministerial context, it is the design that God has drawn out for the growth of his church, which is capable of adding new members to the church daily, and it still works well today. The concept of church planting has its roots in the bible, and can be seen, as part of a larger design for mankind, dating back to the Old Testament, and brought into its fullness in modern times, under the new law.

While there are, as outlined, a variety of challenges facing the church in Chad, it is clear that God intended church planting to be used to spread his church across all the globe, and that the outcome can be great when the basic premise of church planting is correctly integrated into an active plan for expanding the church in any given region. It is the very core of the Commission which all Christians are

19. Timothy J. Keller and Allen J. Thompson, *Church Planter Manual* (New York City: Redeemer Presbyterian Church Publications, 2002), 23.

commanded to pursue, and can no doubt accelerate and clarify the Assemblies of God Church's mission in Chad.

2. BIBLICAL/THEOLOGICAL FRAMEWORK.

Introduction

Since the times of Christ the church developed through preaching and the word of God being spread by his disciples. The number of believers increased, and according to Hirsch the first Christian church membership increased from 20,000 people to nearly 20,000,000 souls in the period from 100-310 A.D.¹ Some may claim that this was the first missionary experience, others will claim that this was the start of the concept now known as church planting. It costs great pains to spread the word of God, let alone focus on establishing a church with a local leader, who would have preached to those willing to listen.

Church planting is a concept that has been derived from the Bible, as God commanded Christians to “live by faith, not by sight”.² This was required to show the unbelievers the power of their faith, so that the latter would be able to perceive the importance of letting Christ into their lives. Thus, in other words, the concept of church planning is the process of expanding the influence of the church by means of constructing new churches, “herding” together groups of believers, “inserting” a family or a whole group of Christians, within a non-Christian community. This can be viewed as a process of conversion the non-Christians through work and personal example.³ In the understanding of Mike Ruhl, church planting first appeared in Judea when the Church appeared. It then took its place in Samaria, from which it took to spreading on a global level. Yet the foundation remains the same.⁴

1. Alan Hirsch, *The Forgotten Ways: Reactivating the Missional Church*. (Grand Rapids, MI: Brazos Press, 2006), 168-169.

2. 2 Corinthians 5: 7 (The Holy Bible, New International Version).

3. Reggie McNeal, *A Work of Heart: Understanding How God Shapes Spiritual Leaders*. (San Francisco: Jossey-Bass, 2000), 94.

4. Mike Ruhl, “Church Planting: A Historical Look,” First Harvest Newsletter, 2006, (1 July, 2015, <http://www.centerforusmissions.com/Portals/0/pdfs/articles/ch-plant-history-ruhl.pdf>).

Of course one can consider the theological point of view, when the Old Testament looks ahead to the establishment of covenant communities. God specifically indicated that he would build, based on a covenant with the Jews, which would be opened also the Gentiles in Isaiah 42, which states:

I, the Lord, have called you in righteousness; I will take hold of your hand. I will keep you and will make you to be a covenant for the people and a light for the Gentiles, to open eyes that are blind, to free captives from prison and to release from the dungeon those who sit in darkness...See, the former things have taken place, and new things I declare; before they spring into being I announce them to you.⁵

This passage bears immense significance as it distinctly explains what salvation is about. Based on it, one can develop a personal framework allowing to attain salvation, which can also be used in the expanse and development of Church Planting. The meaning of this passage is that the Gentiles are given light to see what is important and how they may save their souls.

The same concept is widely covered in the New Testament as each Gospel and book of the New Testament propagates the idea of salvation as a result of faithfully fulfilling the Great Commission, Christ's direct instructions and command to his disciples: "Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you. And surely, I am with you always, to the very end of the age".⁶

Although it was believed that the Great Commission has been available only to Apostles alone, the times have changed, and those participating in the church planting movement have now become alike to the apostles.⁷ Thus, the Great

5. Isaiah 42: 5-9 (The Holy Bible, New International Version).

6. Matthew 28: 19-20 (The Holy Bible, New International Version).

7. Brenda Salter McNeil. *A Credible Witness: Reflections on Power, Evangelism, and Race*. (InterVarsity Press, 2008), 15.

Commission also applies to them since they are responsible for carrying the word of God to the remotest and darkest places on this Planet, as well as turning people to the new faith and baptizing them.⁸ The Great Commission is now available to "all" as in all power, all nations, all the days, is an indication of duration and activity that one either chooses to pursue or not.

Church Planting Origin

Israel as the chosen people of God established what foreshadowed the establishment of God's church in spreading the Kingdom of God through the birth, life, death, and resurrection of Jesus as the Christ. The work of the people of God (Israel) set apart for the purpose of the coming of Jesus included the ministry of the Old Testament priests, the prophets, the tabernacle system, and the tribes of Israel living in the Word of God in preparation for the coming of the Messiah – Jesus. During the life of Jesus the communities created by the message he gave the people of the coming of His Father's Kingdom on Earth (the Church) created the beginnings of the Church before the ascension of the Christ. The book of Acts relays what Jesus did during his ministry and what he taught.⁹ This book also recounts the story of the beginnings of the emergence of the Church through the work of the early Apostles of Christ witnessing the Word of God and the Kingdom of God spread on earth¹⁰ through belief in Salvation through belief in Christ overcoming death and rising to Heaven to sit by the side of God.

The focus of Jesus's message during his lifetime in spreading the message of the God's Kingdom on earth focused on Israel God's chosen people occurring in

8. Wayne Meeks. *The First Urban Christians. [Second Edition]*, (New Haven, CT: Yale University Press, 2003), 48.

9. Acts 1: 1.

10. Acts 1: 8.

Judea and Galilee as described in the New Testament. Acts explains how the spreading of the Word of God in creating His Church as his Kingdom on earth how this was a ministry to Israel as a scattered people. The church has been created through conversion to the salvation of belief in the sacrifice of Jesus.

As soon as people believed that the ascended Christ brought the Word of God in creating His Kingdom on earth, the Apostles' mission went abroad. These far off congregations as now a part of the Church of the Kingdom of God throughout the world fulfilled the intention of God establishing His Church in the beginning when he made the children of Israel his chosen people 5,000 years ago with the prophecy of the coming of the messiah in establishing God's Kingdom (the church) on earth.

The New Testament is the prophesy fulfilled as the Word of God carried on through the birth of Jesus, his life, and ministry. The latter defines the establishment of the Word of God according to the prophesies of the coming of the Kingdom of God through Jesus. In the challenge of church planting facing the Apostles of Jesus Christ the shadow of the foretelling of the Church of the Kingdom of God rooted in the children of Israel as God's chosen people of the Old Testament grows wider as the Word of God spreads throughout all the nations of the world in church planting.¹¹ Acts 1: 8 provides how the first of the Apostles of Jesus facing the challenge as church planters carrying on through faith once the death and ascension of Jesus becoming the Christ took place became the witnesses of Christ throughout every nation in building the Kingdom of God (the Church).

Again the established idea of the Church formed in the Old Testament now took hold so that the shadow of the Church grew as the stewardship through the Holy

11. Stuart Murray, *Church Planting: Laying Foundations*. [North American ed.] (Scottsdale, Pa.: Herald Press, 2001), 72.

Ghost empowered the Apostles in winning new followers adding to the growing numbers making the Kingdom of God (the Church) on earth. Peter became the chief pillar of the Church with the other Apostles as supporting pillars of the growth of the Church of God. Witnessing for God and winning converts to His Kingdom on earth continues the growth of the Church.

The Bible clearly states that God wants all people to be saved. Paul wrote to Timothy: "This is good, and pleases God our Savior, who wants all people to be saved and to come to a knowledge of the truth".¹² This is the ultimate goal of God for His creation: for the people, in the region, the district, the city, the village and a small settlement. Peter also writes: "The Lord is not slow in keeping his promise, as some understand slowness. Instead he is patient with you, not wanting anyone to perish, but everyone to come to repentance".¹³

If this is the will of God, can His children desire another? Do we not share the desires of our Heavenly Father and work for this? Have we provided ourselves with God, can He use us to serve His purpose? Can we encourage others work to make His wish come true? What will happen if all Christians in the country, region, district, city, town and village are fully convinced that God wants everyone in their region to know Him and see Christians alongside them who live like Jesus Christ? Will this change the lives of the Christians themselves and the lives of the people of their region?

Only through fruitful planting of churches and sustaining the growth of existing churches the spread of the shadow of the church over the world continues the spreading of the Kingdom of God as told by Jesus in his ministry to the Word of God.

12. 1 Timothy 2: 3-4.

13. 2 Peter 3: 9.

The seeds of the planting of the Church of God representing His Kingdom on earth beginning began through the chosen children of Israel foreshadowing the Church through Jesus Christ spreading the Kingdom of God.

The establishment of the church is first mentioned in Genesis, when God promises to bless the world through the seed of Abraham: “I will make you into a great nation, and I will bless you; I will make your name great, and you will be a blessing. I will bless those who bless you, and whoever curses you I will curse; and all peoples on earth will be blessed through you.” While the earlier portions of the text refer to the establishment of the kingdom of Israel, and the line of David through which Christ would come, the fulfillment of the blessing, promised to reach all the peoples of the earth, is in reference to the establishment of God’s eternal kingdom, the Church, through Christ and the eternal life that it offers to all mankind.¹⁴

Church and the Bible

While many have argued that only the new testament has relevance to the church, as it is the book, or books, that specifically offer the history of and guidelines for Church establishment, and the practice of church planting;¹⁵ Amos advises that the nation of Israel take heed, because a vision of what to come has already been revealed. He writes, “surely the Sovereign Lord does nothing without revealing his plan to his servants the prophets”.¹⁶ It is by the prophets that God’s “plan” was revealed, and its design was first made known. The prophets laid a framework for understand the new covenant that was to come, and how that new covenant was to be established among all.

14. Genesis 12: 2-3.

15. Harvie Conn and Manuel Ortiz, *Urban Face of Mission*. (Phillipsburg, NJ: P&R Publishing, 2002), 38-39; and Ray Bakke, *A Theology As Big As the City*. (Downers Grove, IL: IVP Academic, 1997), 61-62.

16. Amos 3: 7.

The church is prophesied beyond Abraham's promise, by the writer of Isaiah, who foretold that "In the last days the mountain of the house of Lord will be established as the highest of the mountains; it will be exalted above the hills, and all nations will stream to it".¹⁷ This closely mirrors the promise God made to Abraham, in that we see all nations will be blessed, but it is also significant in that it is the first mention of the establishment of a new kingdom in the form of "the house of the Lord" or the Church. This is reiterated, or reaffirmed by the prophet.¹⁸

The church is further prophesied, as a covenant that will be open to not only the Jews, but also the Gentiles in Isaiah, which states: "I, the Lord, have called you in righteousness; I will take hold of your hand. I will keep you and will make you to be a covenant for the people and a light for the Gentiles, to open eyes that are blind, to free captives from prison and to release from the dungeon those who sit in darkness... See, the former things have taken place, and new things I declare; before they spring into being I announce them to you".¹⁹ This verse is significant not only because it prophesizes the coming of the church, and the availability of salvation to the Gentiles, but also because it sets the stage for church planting. In order for the word of God to move from the nation of Israel to the Gentiles, someone must be willing to go to "those that sit in darkness" and bring them the "light" that was promised. However, this is not fully made clear unless considered in the context of both other Old Testament prophesies and the forward vision of the church's establishment in the New Testament.

The concept of the church and church planting is further mirrored in the writing of the Psalmist, who composed that "All your works shall praise you, O

17. Isaiah 2: 2-4.

18. Micah 4: 1-5.

19. Isaiah. 42: 5-9.

LORD; and your saints shall bless you”.²⁰ The saints or members of the church bless God by going about his business, or by furthering his work. This is accomplished through the spreading of the gospel, and the establishment of greater works in his name, or church planting. Similarly, Jeremiah writes that “The LORD lives, in truth, in judgment, and in righteousness; and the nations shall bless themselves in him, and in him shall they glory”.²¹ The image of the nations blessing “themselves” through ministry, sharing the gospel, and church planting is strong.

What is perhaps most compelling about the concept of the prophets predicting the coming of the church, the power of the gospel, and the essence of church planting is that the prophets not only revealed that the nations would bless one another, and themselves, or that the further development of the church would be driven forward by the saints, but also that the lives of the saints would provide its own ministry, or that people would be drawn into the church through the ministry of believers. Jeremiah writes that “the Gentiles shall come to you from the ends of the earth”.²² This foretells that people will not only go out from the church, but will flow into it, or be drawn to it. Despite some believing that the church has some power over the people, they attend simply for the reason that they want to seek salvation.²³ While this verse is vague in its application, when viewed through the lens of the New.

The Basis of the Commission is the Authority of Christ

Before giving instructions to His disciples, Jesus announced His supreme authority over the entire universe. When a person holding a high position declares this before giving an order, this is done to emphasize the importance of the task. This

20. Psalms 145: 10-11.

21. Jeremiah. 4: 2.

22. Jeremiah 16: 19-21.

23. Ray Bakke and Jim Hart, *The Urban Christian*. (Downers Grove, IL: InterVarsity Press, 1987), 16-17.

means that the Great Commission must be performed by all who recognize the authority of Jesus Christ.

Christ is the Head of the Church.²⁴ People who recognize His supremacy are the Church, His Body. The task of making disciples in all nations does not apply to only evangelists; it is placed before all believers, in other words, before all who recognize the sovereign power over themselves of Jesus Christ. The Great Commission shows God's people the goal, encourages him to move forward, gives meaning to the ministry of believers.

Perform the Commission

It is understood that those who perform the Great Commission are on the move. In contrast to just visiting the Temple in Jerusalem in Old Testament times, to see the glory of God, believers today go and live, carrying it in ourselves.²⁵ Jesus found and educated His disciples not in the greenhouse environment of the educational institution, but making active movement in the real world. Accordingly, the ministry of the Church must also be active - to go on living the gospel, witnessing about Christ, to bear the message of salvation to the dying world, and not wait until the world comes to it.

Jesus several times clearly showed that he wants the Good News to reach all the peoples of the Earth. He said that "this gospel of the kingdom will be preached in the whole world as a testimony to all nations, and then the end will come".²⁶ In passages parallel to the Great Commission,²⁷ we read that the expansion of the Church was to begin from Jerusalem. However, the early Christian Church apparently

24. Ephesians 1: 22-23.

25. 2 Corinthians 3: 18.

26. Matthew 24: 14.

27. Luke 24: 47 ; Acts 1: 8.

neglected to mention the "land edge", confining itself only to the part where it was spoken in Jerusalem. Up to chapter 8 of the book of Acts, the apostles to whom Jesus gave this commission, and with them the whole Church, remained in Jerusalem, having no vision of any missionary work.

Moved out of Jerusalem by persecution, Jesus encourages the Church to go and use His unlimited power. With the beginning of the persecution, after Stephen's death, the Church began to spread the Good News. In the book of Acts it says, " On that day a great persecution broke out against the church in Jerusalem, and all except the apostles were scattered throughout Judea and Samaria".²⁸ Some of the persecuted Christians fled to neighboring areas and lands, where they continued to preach the gospel. In the same book, one reads: "Now those who had been scattered by the persecution that broke out when Stephen was killed traveled as far as Phoenicia, Cyprus and Antioch, spreading the word only among Jews. Some of them, however, men from Cyprus and Cyrene, went to Antioch and began to speak to Greeks also, telling them the good news about the Lord Jesus".²⁹ God used this crisis situation to induce Christians to do what they had to do in accordance with His mandate. Even when the times were harsh, the people always felt His presence.³⁰

Movement out of Obedience

In the book of Acts we read that the Church of Antioch consistently fulfilled the Great Commission of Jesus Christ. In accordance with the command of the Holy Spirit, the church sent Paul and Barnabas to Cyprus, where they preached the word of God in the synagogues of the Jews "The two of them, sent on their way by the Holy

28. Acts 8: 1.

29. Acts 11: 19-20.

30. George Barna, *Revolution*. (Carol Stream, IL: Tyndale House Publishers, 2005), 53.

Spirit, went down to Seleucia and sailed from there to Cyprus".³¹ Before returning from Cyprus to Antioch, Paul and his companions carried the Gospel around to many more lands and provinces.³²

God entrusted the Church with the duty to preach the Good News. As the Apostle Paul of the Corinthian Church writes: "All this is from God, who reconciled us to himself through Christ and gave us the ministry of reconciliation: that God was reconciling the world to himself in Christ, not counting people's sins against them. And he has committed to us the message of reconciliation".³³ Like this example, and in our time the Church should carry the Gospel to the people out of obedience. If she shows disobedience, Jesus uses crisis situations to carry out His plan.

The Object of the Commission are "All Nations"

The phrase "all nations" is a complete contrast to the previous instructions of Jesus when He sent His disciples to the lost sheep of the house of Israel.³⁴ Now the goal is all people. Christ redeemed His people from every tribe and tongue, nation and nation", which means that we are called to bear the gospel to all nations. The apostle John was honored to see the fulfillment of this in the vision of heaven opened to him, where people from all nations worshiped the Lord.³⁵ This thought is extensively published by various authors.³⁶

What is the "people"? In the original text, the Greek word λαός is used. It generally means a certain assembly of people within the vicinity of a certain area and

31. Acts 13: 1-5.

32. Acts 13: 6 et seq.

33. 2 Corinthians 5: 18-19.

34. Matthew 10: 5-6.

35. Exodus 7: 9.

36. Don Batten and Ken Ham, *The Answers Book: The 20 Most-asked Questions about Creation*, (Master Books; Revised edition. 1990), 23; and Henry T. Blackaby, and Richard Blackaby, *Spiritual Leadership: Moving People on to God's Agenda*. (Nashville, Tenn: Broadman & Holman Publishers, 2001), 85-86.

governed by a single law. Soon enough it transformed into (ethnos, ethnic). An ethnic group, for example, is a group of people united by a common language, culture, customs and traditions. Within the country, several ethnic groups or ethnic groups can live simultaneously. To successfully build a movement for the foundation of new churches in a country, it is often necessary to work among several groups of the population. The ubiquitous establishment of churches in the whole country is impossible without movement aimed at working among every ethnic group of the population, when the preaching of the Gospel is conducted in the native language of the people making up the target group, in the conditions of their culture, taking into account their traditions and customs.

The Validity of the Commission is "Until the End of Times"

With the words "I am with you always, to the very end of the age",³⁷ Jesus shows that these instructions remain in effect until his return during the second coming and are relevant to the whole Church, and not just to the twelve disciples. We must continue to fulfill them "until the end of the age", i.e. Before His return for His Church. By this time, "And this gospel of the kingdom will be preached in the whole world as a testimony to all nations, and then the end will come".³⁸

The Promise

Preaching the gospel to all nations may seem an exorbitant task. But Jesus not only sets the task before the Church for fulfillment, not only sets the deadline - before His return. He gives a promise that guarantees success. We are sure of the final success, because Christ now has all power and promised to be with us all the days

37. Matthew 28: 20.

38. Matthew 24: 14.

until the end of the age. The guarantee of our success is Christ Himself, if only we are in Him, relying on His power and presence.³⁹

Further in the New Testament, especially in the epistles of Paul, we see the fulfillment by the early Church of this Commission. The apostle, while in prison, wrote to the churches in Philippi: "being confident of this, that he who began a good work in you will carry it on to completion until the day of Christ Jesus".⁴⁰ He knew that his work was not in vain, because he saw the action of God's power and the presence of His Spirit in believers and local communities. Planning our participation in the fulfillment of the Great Commission, we can also be encouraged by this.

Theological Framework

Although some might say that there is no direct instruction to go and spread the word, the commandment nonetheless mentions what it takes to establish new churches through conversion of unbelievers. It is evident that the only way is to teach, spread the word and baptize people into Christianity. Paul and Barnabas are explicit examples of this theory, as can be seen in the Acts 14. However, the information from the Acts also shows that those who considered themselves members of the Church were very active in their attempts to promote and spread the words passed onto them by God.

However, what is remarkable is that these attempts were not only in the vicinity of the territorial habitat of these people, but were becoming more like the present day missions; however, with some specific differences. The missionaries of today do go to previously unattainable places and help others, often mentioning the word of God. However, it is not their intention to establish a Church and continue

39. John 15: 4-17.

40. Philippians 1: 6.

preaching there. C.P. Wagner has mentioned that this choice of the church planting path is the application of the “most effective evangelistic methodology known under heaven”.⁴¹ The members of the Church have become active in territories, where there was no church, and definitely hardly anyone knew about the word of God:

So the Twelve gathered all the disciples together and said, “It would not be right for us to neglect the ministry of the word of God in order to wait on tables. Brothers and sisters, choose seven men from among you who are known to be full of the Spirit and wisdom. We will turn this responsibility over to them and will give our attention to prayer and the ministry of the word.’ This proposal pleased the whole group. ... So the word of God spread. The number of disciples in Jerusalem increased rapidly, and a large number of priests became obedient to the faith.⁴²

Today, Christians are encouraged to behave in the same way. Yet, one has access to abundant information on other beliefs and religions. Christianity seems to be contending with others for the souls of the people. And in this view the expanse of Islam in Chad is definitely a hindrance, and a hazard that the church planters are to overcome, especially when it comes to open confrontations.⁴³ Nonetheless, many members of the Church venture out into the unknown in their attempt to preach the word of God. The book of Acts demonstrates that in the period of the early Church Barnabas and Saul were amongst the first for this mission.

Now there were in the church at Antioch prophets and teachers, Barnabas, Simeon who was called Niger, Lucius of Cyrene, Manaen a lifelong friend of Herod the tetrarch, and Saul. While they were worshiping the Lord and fasting, the Holy Spirit said, “Set apart for me Barnabas and Saul for the work to which I have called them.” Then after fasting and praying they laid their hands on them and sent them off.⁴⁴

These men have demonstrated obedience to the call, and in their holy lives and doings have become a true blessing for the nations and people they preached among.

41. Peter Wagner, *Church Planting for a Greater Harvest: A Comprehensive Guide* (London: Wipf & Stock Publishing, 2010), 57.

42. Acts 6: 1-7, (The Holy Bible, ESV).

43. Monica Cantilero, “Christians in Chad Struggle to Rebuild 70 Churches Destroyed by Islamic Militants.” *Christianity Today*, 27 July, 2015.

44. Acts 13: 1-3.

They have become the church planters today.⁴⁵ Their actions, although not distinctly described have given the start to such a concept as church planting. The planters perform the role similar to a farmer when the latter plants the seeds to grow his crops. In Chad however, one has the chance to spread the word of God and see how these words get perceived by the people. Although currently, there are not as many of those willing to listen. Over the years this concept has become more distinct and the Antioch church model that has distinct guidance on what the church planters have to be like and how they are to be trained. Although this was developed further on, one cannot miss another mention of church planting in the book of Acts, where it is mentioned that:

Paul wanted to have him go on with him. And he took him and circumcised him because of the Jews who were in that region, for they all knew that his father was Greek. And as they went through the cities, they delivered to them the decrees to keep, which were determined by the apostles and elders at Jerusalem. So the churches were strengthened in the faith, and increased in number daily.⁴⁶

This refinement of the image of a church planter, has added that the latter ought to be able to adapt to local customs and traditions. However, no less important was it to understand the Bible and everything that was written there. These points are important in the process of developing a framework or a training program for the people to promote Church planting all over the world and in Chad in particular. The design of a specific curriculum the students in Chad Evangelical Assemblies of God Church ought to study is an immense responsibility. This training program must prepare them for a church planting mission of their own, after they have accomplished their training and chosen to move further in this world spreading and preaching the word of God.

45. Adele Ahlberg Calhoun, *Spiritual Disciplines Handbook: Practices That Transform Us*. (IVP Books, 2015), 17-18.

46. Acts 16: 1-5.

A simple, concise definition of church planting movement is that it is a rapid and indicative increase in the number of churches that are open through due to the expanse of the church amongst locals.⁴⁷ There are several key components in this definition. The first of them is "rapid".⁴⁸ As a movement, church planting is accompanied by a rapid increase in the number of newly opened churches.⁴⁹ The mass opening of churches for decades or even centuries in itself can be regarded as a positive phenomenon, however, this is not the main characteristic feature of church planting.⁵⁰ More so, the situation in Chad has shown that church planting is not up to par with the above definition.⁵¹

Second, is the indicative growth. This means that the number of churches is not simply linearly increased due to the addition of several churches once a year or so.⁵² Instead, they grow in a geometric progression, when two churches turn into four, four into sixteen, and so on.⁵³ Demonstrative multiplication of the number of churches is possible only if the new churches are founded by the church planters who already have the training and experience in dealing with the local population.⁵⁴

Finally, these are local churches. This means that they are born from within, and not planted from the outside. This does not mean that the gospel can intuitively

47 Paul Becker, Jim Carpenter, and Mark Williams, *The new Dynamic church planting handbook*. (Oceanside, Calif: Dynamic Church Planting International, 2003), 63.

48. Stephen Gray, and Trent Short, *Planting fast-growing churches*. (St. Charles, IL: ChurchSmart Resources, 2007), 27-28.

49. Darrin Patrick, *Church Planter: the Man, the Message, the Mission*. Wheaton, Ill: Crossway, 2010), 37.

50. Dag Mills, *Church Planting*. (City: ChristLight Books, 2013), 43; and David Claerbaut. *Urban Ministry in a New Millennium*. (Franklin, TN: Authentic & World Vision, 2005), 64.

51. Andy Hardy, *Forming Multicultural Partnerships*. (City: Instant Apostle, 2015), 37.

52. Paul G. Hiebert, and Eloise H. Meneses, *Incarnational Ministry: Planting Churches in Band, Tribal, Peasant, and Urban Societies*. (Grand Rapids, Mich: Baker Books, 1995), 45; and Neil Cole. *Organic Leadership: Leading Naturally Right Where You Are*. (Grand Rapids, Mich: Baker Books, 2009), 29-30.

53. Daniel Sinclair, *A Vision of the Possible: Pioneer Church Planting in Teams*. (Downers Grove, Illinois: IVP Books, 2005), 41; and Elmer L. Towns, and Douglas Porter, *Churches that Multiply: a Bible Study on Church Planting*. (Kansas City, Mo: Beacon Hill Press of Kansas City, 2003), 47.

54. David W. Shenk, and Ervin R. Stutzman, *Creating Communities of the Kingdom: New Testament Models of Church Planting*. (Scottsdale, Pa: Herald Press, 1988), 33-34.

arise in a group of people.⁵⁵ The gospel always comes to people from outside; this is the task of the missionary'.⁵⁶ However, in the concept of church planting, the impulse is quickly picked up, so that the initiative and the driving force emanates from within rather than from outsiders.⁵⁷ This is the exact situation in Chad. However, there are numerous aspects that have to be considered, for example the diverse population and religious beliefs within Chad that influence the development of the church planting strategy.⁵⁸ The majority being Muslim make it all the more difficult for the Christian mission to communicate with the locals.⁵⁹

The concept of church planting is more than the simple mission of establishing new churches.⁶⁰ Church planting is, however, only part of the Church-based movement, but this vision does not cover the whole perspective.⁶¹ The pastor responsible for church planting can be satisfied with the goal of opening one church, or even several churches, but still not understand that in order to embrace the whole nation, it is necessary to create a situation when the already established churches facilitate and ease the process of church planting.

55. J. R. Woodward, Jr Dan, and Alan Hirsch, *The Church as Movement: Starting and Sustaining Missional-Incarnational Communities*. (Downers Grove, IL: IVP Books, an imprint of InterVarsity Press, 2016), 49.

56. Richard Warren, *The Purpose Driven Church: Growth without Compromising your Message & Mission*. (Grand Rapids, Mich: Zondervan Pub, 1995), 64.

57. Kevin W. Mannoia, *Church Planting: the Next Generation: Introducing the Century 21 Church Planting System*. (Toronto: Clements Pub, 2005), 12.

58. Daniel R. Hyde, and Shane Lems, *Planting, watering, growing : planting confessionally reformed churches in the twenty-first century*. (Grand Rapids, Mich: Reformation Heritage Books, 2011), 138.

59. Greg Livingstone, *Planting churches in Muslim cities: a team approach*. (Grand Rapids, Mich: Baker Book House, 1993), 97.

60. Ed Stetzer, *Planting new churches in a postmodern age*. (Nashville, Tenn: Broadman & Holman, 2003), 65.

61. Clint Clifton, *Church Planting Thresholds: a Gospel-Centered Guide*. (Place of publication not identified: New City Network, 2016), 39.

Then why is the church planting concept so important? It seems to contain the greatest potential for the greatest number of people to glorify the Lord by coming to a new life in Christ and joining the communities of believers.⁶²

Biblical Text

Prior to training and explaining to future church planters what it is they must do, it is important that these people are able to understand themselves how the church is supposed to be “planted.” The most obvious way to do this is to adhere to the Biblical texts and see what the Bible has to say about this undaunting task.

At the end of the "Sermon on the Mount" Jesus told about two men each of whom built a house.⁶³ These houses were similar in many respects, but Jesus emphasized one significant difference. One man built his house on a rock, and the other built his house on sand. When the storm happened, the house built on the rock stood firmly, and the house built on the sand collapsed. The only main difference between the houses was their foundation. The houses themselves were basically the same, and the influence of the storm is the same, but the consequences were completely different.

Jesus taught that if a person hears the word of God and obeys him, then the man has a good foundation, but if a person hears this word and is not obedient, then there is no foundation at all.⁶⁴ This difference partly determines how a person responds to life's storming events. This idea refers to the ‘foundation’ of each individual. If its base is on loose sand, then life will be unstable, but if its foundation is on firm rock, then in life one will meet only stability. Adhering to this advice the

62. David J. Hesselgrave, *Planting Churches Cross-Culturally: North America and Beyond*. (Grand Rapids, Mich: Baker Books, 2000), 111-112.

63. Matthew 7: 24-27 (The Holy Bible, New International Version).

64. Luke 6: 46-49.

people in Chad are distinctly separated into two groups. However, it is somewhat specific, as the Muslims, believing in their rectitude and the fidelity of their faith seem like to have a solid foundation, however, it has nothing to do with God and is thus erroneous due to being in contradiction to the Church.⁶⁵

The church founded by people, is built on the teachings of men and according to the plan of people, cannot and will not stand against the trials that fall out to it. The Church of the Lord, established by God,⁶⁶ is built on the doctrine of Christ and according to the plan given by the Holy Spirit,⁶⁷ will stand the test forever in eternity.⁶⁸

The durability of a building directly depends on its foundation. The stability of a person depends on his or her foundation in life. Whether the church is pleasing to God also depends on its foundation.⁶⁹ Depending on what state the ground is, then so is the position of the building, the person or the church. For this reason, Paul wrote: "For no one can lay any foundation other than the one already laid, which is Jesus Christ".⁷⁰ Jesus is a firm foundation. The church must be built on Him and only on Him, in order to remain pure and pleasing to God.

In the three passages of the Old Testament, we find prophecies concerning the foundation stone of the Church. "The stone which the builders rejected; the same is become the head of the corner".⁷¹ "He will be a holy place; for both Israel and Judah he will be a stone that causes people to stumble and a rock that makes them fall. And

65. Marlin Mull, *A Biblical Church Planting Manual: from the book of Acts*. (Eugene, Or: Wipf & Stock Publishers, 2000), 124.

66. Acts 2: 47.

67. 2 Timothy 3: 16-17.

68. 2 Pet 1: 11.

69. Warren, *The Purpose Driven Church: Growth without Compromising your Message & Mission*. 135.

70. 1 Corinthians 3: 11.

71. Psalm 118: 22.

for the people of Jerusalem he will be a trap and a snare”.⁷² "So this is what the Sovereign LORD says: "See, I lay a stone in Zion, a tested stone, a precious cornerstone for a sure foundation; the one who relies on it will never be stricken with panic”.⁷³ In each of these prophecies God spoke of Christ through the prophets with revelation.

It is in the New Testament that we find fulfillment of these prophecies. In defense of the preaching of the gospel, Peter said that Jesus Christ "Jesus is the stone you builders rejected, which has become the cornerstone. Salvation is found in no one else, for there is no other name under heaven given to mankind by which we must be saved".⁷⁴ This is the clear fulfillment of Psalms.⁷⁵ Salvation is not based on any other foundation than Christ Jesus. In the first epistle of Peter, he declares the fulfillment of the above prophecies of Isaiah.⁷⁶ As a conclusion, Peter wrote: "Now to you who believe, this stone is precious. But to those who do not believe, 'The stone the builders rejected has become the cornerstone'".⁷⁷

Therefore, the Church can have this foundation based only on Christ. On the other hand, the Church will not be a stronghold of faith. As it will turn worldly, will collapse, just as the house, the foundation of which was destroyed, collapses. With its weak foundation, created by people, it can be acceptable to people, but will not be pleasing to God.⁷⁸

By the inspiration of God, Paul wrote to Timothy, saying: "Nevertheless, God's solid foundation stands firm, sealed with this inscription: "The Lord knows

72. Isaiah 8: 14.

73. Isaiah 28: 16.

74. Acts 4: 10-12.

75. Psalm 118: 22.

76. 1 Peter 2: 6-8.

77. 1 Peter 2: 7.

78. Steve Addison, *Pioneering Movements: Leadership that Multiplies Disciples and Churches*. (Downers Grove: InterVarsity Press, 2015), 37.

those who are his,” and, “Everyone who confesses the name of the Lord must turn away from wickedness”.⁷⁹ In the context of this passage, we find that this "solid foundation" is contrasted with the unreliable, unwholesome words which "destroy faith in some."

The first inscription is that "the Lord knows those who are his".⁸⁰ This has to do with the relationship between the Lord and His faithful followers, giving them confidence and security in the flock of God. Therefore, this is similar to what Jesus taught in the Gospel of John: " My sheep listen to my voice; I know them, and they follow me; I give them eternal life, and they shall never perish; no one will snatch them out of my hand".⁸¹ This means that as long as the person is faithful to the Lord, “Never will I leave you; never will I forsake you”.⁸²

The second inscription is "Let everyone who confesses to the name of the Lord depart from unrighteousness." This has to do with the purity of the faithful. No man can honestly and sincerely confess the great confession from the heart, if he does not leave lawlessness before. Therefore, the true disciples of Christ separate themselves from all unrighteousness and sin. Paul wrote to the church in Corinth: "Come out from them and be separate, says the Lord. Touch no unclean thing, and I will receive you".⁸³ The apostle John writes in this way: "All who have this hope in him purify themselves, just as he is pure".⁸⁴

Every living person is building something for some reason. Some stupid builders build on such a weak foundation as riches, entertainment and human organizations, and the wise builders build on a solid foundation, which is Christ. Paul

79. 2 Timothy 2: 19.

80. 2 Timothy 2: 19.

81. John 10: 27-28.

82. Hebrews 13: 5.

83. 2 Corinthians 6: 17.

84. 1 John 3: 3.

wrote "By the grace God has given me, I laid a foundation as a wise builder, and someone else is building on it. But each one should build with care. For no one can lay any foundation other than the one already laid, which is Jesus Christ".⁸⁵

It is important to note that Paul exhorts everyone to look at how he builds. There is always the danger that false teachers and preachers "are not serving our Lord Christ, but their own interests. By smooth talk and flattery they deceive the minds of naive people".⁸⁶ Jesus called such teachers a wolves in sheep's clothing "Watch out for false prophets. They come to you in sheep's clothing, but inwardly they are ferocious wolves".⁸⁷ Therefore, we must be careful and evaluate the basis on which we build.

Paul was a "wise builder" because he laid the foundation of the church in Corinth, preaching the pure gospel of Christ. Other faithful followers, like him, came and applied the same concept which we now call church planting. These people did not build on a weak foundation, as the only foundation on which the Church of Christ can be built is Jesus Christ.

Like Paul, the "wise builder", laid the foundation of Christ, preaching the gospel of Christ, thus we can be wise, listening to the wisdom of God, spoken in His precious word. As we study the word, we will grow in wisdom and faith, as "faith comes from hearing the message, and the message is heard through the word about Christ".⁸⁸

85. 1 Corinthians 3: 10-11.

86. Romans 16: 18.

87. Matthew 7: 15.

88. Romans 10: 17.

Church Planting: Aspects of Focus

Church planting is not a spur at the moment action or set of activities that one has to take. Neither does one have a blueprint of how everything ought to be done. In order to properly plan everything within the context of a specifically designated community, one must heed to the specific aspect of focus presented below.

1. From the outset, the ultimate goal is facilitating church planting. This is the key point: church planting concept begins on the same day when the work begins. The ultimate goal is realized from the very beginning.⁸⁹ Thus, missionaries who want to develop the church should begin with the "modeling of the church planting mission", which contains evangelism, apprenticeships and various training courses within the cell group. This goes against the traditional model, which includes pre-evangelism, then evangelism, then discipleship, then church planting, missionary work, and so on.⁹⁰ Although at the same time a specific church planter excelling in the knowledge of the word of God and demonstrating good skills at getting on the good side of the locals is a must.⁹¹

2. Develop and apply a comprehensive strategy.⁹² Missionaries who reflect on what may be needed to develop and support a church planting objective quickly realize that the work goes far beyond the time, abilities and resources that they personally have.⁹³ However, when they turn to the large-scale repository of the

89. Sean Benesh, *Metrospiritual: the Geography of Church Planting*. (Eugene, Or: Resource Publications, 2011), 57.

90. Stuart Murray, *Planting Churches in the 21st Century: a Guide for those who want Fresh Perspectives and New Ideas for Creating Congregations*. (Scottsdale, Pa: Herald Press, 2010), 97.

91. Charles R. Ridley, *How to Select Church Planters*. (Pasadena, CA: Fuller Evangelistic Association, 1988), 42; and Bill Shaw, (Personal Interview via email 2016).

92. Fred Herron, *Expanding God's kingdom through church planting*. (New York: Writer's Showcase, 2003), 127; and Stephen R. Covey. *The 7 Habits of Highly Effective People*. (New York: Simon & Schuster Sound Ideas, 1989), 28-29.

93. Ed Stetzer, *Planting missional churches : your guide to starting churches that multiply*. (Place of publication not identified: Broadman & Holman Pub, 2016), 76; and David Garrison. *A Handy Guide to Healthy Churches*, 2010. Retrieved from

resources of the Great Commission of Christians with a constant question: "What do we need for Church planting in Chad?" A response and help is bound to be found.

A comprehensive strategy is developed on at least four pillars: 1) prayer, 2) the Word of God, 3) evangelism, and 4) the literal church planting. These four pillars are complemented by a matrix of ministries, including services to human needs, communication strategies, mobilization and other types.⁹⁴ When joined together, these comprehensive strategies release services from constraints by the identity of one missionary or even a single missionary bureau and maximize the opportunities for the development and support the church planting strategy.⁹⁵ This is important to overcome hazards, and even best to avoid mistakes altogether.⁹⁶

However, the identity of a leader is of vital importance. A church planting movement is often governed by volunteer leaders who have passed specific training.⁹⁷ Leaders who usually do this part-time job are usually themselves representatives of a group of people whom another missionary leads to Christ.⁹⁸ In other words, if people are mostly illiterate, so will their leaders be like them. If most people are fishermen,

<http://www.churchplantingmovements.com/index.php/vert5parts/vertbigpicture/117-ahandy-guide-to-healthy-churches-part-2>.

94. V D. Garrison, *Church planting movements: how God is redeeming a lost world*. (Midlothian, Va: WIGTake Resources, 2004), 152; and Jervis D. Payne. *Apostolic church planting : birthing new churches from new believers*. (Downers Grove: InterVarsity Press, 2015), 147.

95. Eurvin E. Smith, *Church planting by the Book*. (Fort Washington, PA: CLC Publications, 2015), 84.

96. Jim Griffith, and Bill Easum, *The 10 Most Common Mistakes Made by New Church Starts*, (St. Louis, MO: Chalice Press, 2008), 47; and Ed Darrell Guder, *Missional Church: A Vision for the Sending of the Church in North America*. (Grand Rapids, MI: Wm B. Eerdmans Publishing, 1998), 95.

97. Mike McKinley, *Church planting is for wimps: how God uses messed-up people to plant ordinary churches that do extraordinary things*. (Wheaton, Illinois: Crossway Books, 2016), 72.

98. Roland Allen, Sheila Wilkinson, and Ruth Zetek, *Missionary methods: God's plan for missions according to Paul*. (Abbotsford, WI: Aneko Press, 2017), 167.

voluntary leaders will also be fishermen. As the movement progresses, a certain number of ministers often appear on a paid basis.⁹⁹

However, the majority, and those coming into the mission anew continue to be leader-volunteers and those doing it on a part-time basis.¹⁰⁰ Reliance on voluntary leaders ensures the maximum possible influx of potential founders of churches and leaders of cellular churches. Dependence on pastors who have graduated from a theological seminary, especially in societies where illiteracy prevails, or even still where people simply have an education, means that there will always be a shortage of leaders in the work of a church ministry.¹⁰¹ As a consequence the church planting ideals will not develop, but remain stagnant.

Church Planting: The Wish of God

God is not indifferent to the foundation of the Church, for it must be based on Jesus Christ and only on Him. It should not be based on people, wealth, entertainment or the like. The church, Paul wrote to Ephesians, is “²⁰built on the foundation of the apostles and prophets, with Christ Jesus himself as the chief cornerstone. ²¹In him the whole building is joined together and rises to become a holy temple in the Lord. ²²And in him you too are being built together to become a dwelling in which God lives by his Spirit”.¹⁰²

Some, not understanding this passage, believe that the apostles and prophets were the foundation. However, the apostles and prophets, are not what is emphasized

99. Peter Scazzero, *Emotionally Healthy Spirituality: Unleash a Revolution in Your Life in Christ*. (Nashville, TN: Integrity, 2006), 201; and Nelson Searcy, and Kerrick Thomas. *Launch: Starting a New Church from Scratch*. (Ventura, CA: Regal, 2006), 204.

100. Aubrey Malphurs, *The nuts and bolts of church planting: a guide for starting any kind of church*. (Grand Rapids, MI: Baker Books, 2011), 94.

101. Ed Stetzer, “Church Plant Funding: How Does It Work?” *Christianity Today*, 2015. Retrieved from <http://www.christianitytoday.com/edstetzer/2015/april/church-plant-funding-howdoes-it-work.html>.

102. Ephesians 2: 20-22.

here. The focus is on the Christ as the foundation that gathered the apostles and prophets, by inspiration. This is about Christ preaching the Gospel.¹⁰³ This explanation by Ellicott does explain that the foundation is the Christ and everything else is built up on top for others to use and increase in quantity and quality.¹⁰⁴ The apostles and prophets could not be a solid foundation, for they also were sometimes weak and unstable, like all people, like the missionaries we have today.

Christ, however, is perfect and “the source of eternal salvation for all who obey him,”¹⁰⁵ and, therefore, is the perfect foundation. He is the "cornerstone" in fulfilling the Old Testament prophecies.¹⁰⁶ And as the "cornerstone", the whole foundation and the building rest on Him. On this basis, the building is much more stable. That is, it does not fall apart or crumble, but it is slender. "There is neither Jew nor Gentile, neither slave nor free, nor is there male and female, for you are all one in Christ Jesus".¹⁰⁷

Despite the numerous problems the harvest will come even in these very difficult fields. “One must avoid the temptation to fall into a disbelief, sort of by default, that there will always be major swaths of humanity which the gospel is unable to penetrate, and therefore the people cannot be saved. We simply cannot believe that and the Bible at the same time”.¹⁰⁸ One must not forget that the Word of God is over 2,000 years, just as much as the church planting experience, which the author reminds, is just as valid today as in the time of the Apostles.¹⁰⁹

103. 1 Corinthians 3: 10-11.

104. C.J. Ellicott, *A Bible Commentary for English Readers Volume 6*. (HardPress Publishing, 2015), 569.

105. Hebrews 5: 9.

106. Psalm 118: 22.

107. Galatians 3: 28.

108. Sinclair, *A Vision of the Possible: Pioneer Church Planting in Teams*, viii.

109. Sinclair, viii; and Conn, *Planting and Growing Urban Churches*, 49.

Nonetheless it is this spiritual revolution that has preoccupied the minds of the disciples who went out to preach the word of God. Addison mentions that the missionary movement created by Jesus changed the world just as any movement with a common cause arises from a common discontent leading to a vision, and a proactive purpose.¹¹⁰

The biblical and theological foundations of church planting for approaching all discipleship including the Chadian context holds to the directives of the apostles of Jesus Christ found in the Holy Scriptures for developing and establishing the kind of leadership sought in working under the anointment of the Holy Spirit. It is this alone that fortifies the work requiring exact understanding and consideration the differences between communities, cultures and realities in church planting practices in Chad. The training centers of the servants of God in Chad look at facilitating this type of biblical and theological training by preparing God's workers in understanding and practicing this type of engagement with the Chadian people in spreading the Word of God establishing His Kingdom on Earth.

Christians have, since the Great Commission, been living under the command to go and to teach.¹¹¹ As such, they must be willing to live by faith, not by sight, so that unbelievers, especially those with no frame of reference, or liturgical background, like those in Chad may see Christian works, how they act and live, in order to fully understand the power Christ has in one's life. Church planting is the process of establishing a new, local body of believers by planting a seed, or a Christian, or small group of Christians in a community that is without a Christian base, in order to

110. Steve Addison, *Movements that Change the World-Five Keys to Spreading the Gospel*, 172.

111. Samuel Ukomadu, *Church Planting Made Easy*. (PhD diss. West Bow Principality, 2014), 47.

convert new believers and start a new work, according to the design of the great commission and other new testament instruction about drawing others into Christ.¹¹²

Predestination of the Church

The purpose of church planting is not just the emergence of another community, but the filling of each region with multiplying churches. A church planting movement is an unusually rapid growth and the emergence of new churches in a certain region under the guidance of the Holy Spirit. Church planting movements are characterized by the unification, preparation and participation in the ministry of all believers in this region, a common vision and goals.

Paul, the apostle and founder of the churches, was guided by the Holy Spirit to begin and develop the movement for the founding of churches in Asia. Having founded the church in Ephesus at the beginning, he spent two years teaching the disciples at the Tirana School. The fruit of his work was that “this went on for two years, so that all the Jews and Greeks who lived in the province of Asia heard the word of the Lord”.¹¹³ The confirmation of Paul's words that the whole of Asia heard the Word of the Lord, and the evidence of the movement that began there on the foundation of the churches, was the appearance of communities in Ephesus, Colossae, Laodicea, Perga, Mirah, Hierapolis, Smyrna, Pergamum, Thyatira, Sardis, Philadelphia etc.).

The founders and leaders of the churches need to conduct their services, having a vision of the movement for the founding of churches. There are modern examples of how in several countries the Gospel is spreading through the movements

112. James Strong, *The New Strong's Exhaustive Concordance of the Bible: With Main Concordance, Appendix to the Main Concordance, Key Verse Comparison Chart, Dictionary of the Hebrew Bible, Dictionary of the Greek Testament*. (Nashville: Thomas Nelson Publishers, 1984), 68.

113. Acts 19: 10.

of the foundation of churches. Studying what is happening there in the light of the biblical principles of service, the founders of churches can from the very beginning move in the right direction, bringing immeasurably more fruit.

The concept of "purpose" can be described as the result to which we want to come. Each organization has the purpose of its existence. Business and entrepreneurship exists in order to profit through the sale of goods or the provision of services. The purpose of the government of any country is to protect citizens and govern the people.

The godliness of Jesus Christ is a great example for us and in this matter too. He knew, why, and for what reason He came to earth. There was a great purpose before Him. "The Spirit of the Lord is on me, because he has anointed me to proclaim good news to the poor. He has sent me to proclaim freedom for the prisoners and recovery of sight for the blind, to set the oppressed free, to proclaim the year of the Lord's favor".¹¹⁴ Christ created His Church, having a definite purpose, knowing why He creates it and what price He will pay for it. The goals and objectives of the Church are truly magnificent, with roots rooted in the past, and it is predestined for the future, glorified by glory.

The appointment of the Church is clear and as is stated in the Holy Scriptures. It is extremely important that every minister of the church, every missionary participating in the movement of the ubiquitous foundation of churches, understand well the biblical goal and purpose of the Church, determined for her by God. Without this, all efforts, all costs of energy and material resources will be in vain, because they will go to what we do not want to see.¹¹⁵ Every founder of the church must clearly

114. Luke 4: 18-19.

115. Psalm 126: 1-2.

understand the biblical purpose of the Church and drive the goals standing in front of his own ministry to the foundation of the multiplying churches.

Life in any local church cannot proceed beyond the culture in which it exists. Our church "experience" is not only biblical. The way we "make" the church is based on a mixture of historical traditions, cultural characteristics and biblical beliefs. Speaking of biblical functions (such as worship, prayer, fellowship, teaching, ordinances, evangelism and service), we cannot do without appropriate ones.

Gene Goetz in the book *Sharpening the Focus of the Church* gives a description of the three components that affect the shape of the church.¹¹⁶ The author says that in order to develop a suitable approach to ministry that corresponds to God's establishment, we must view the church from the standpoint of Holy Scripture, as well as from the point of view of history and culture. The "three points of view" approach is a method of biblical, historical and cultural research.¹¹⁷ But to look at the church without prejudice, these "points of view" that we can imagine as "lenses" or "prisms" must be placed in the proper order. Otherwise it may turn out that we, will confuse ourselves and instead of a clear and vivid picture we will see something vague and faded. We must understand that although cultural and historical views are important and help better understand the Bible, they are of no importance in comparison to the point of view of Holy Scripture.

Chapter Conclusion

The ultimate aim of Christianity is the path of salvation. The future missionaries and church planters are to know what the Bible has to say about establishing a church practice so that it would benefit foremost the people and not

116. Gene A. Getz, *Sharpening the focus of the church*. (Chicago: Moody Press, 1974), 83.

117. Getz, *Sharpening the focus of the church*, 85.

someone's interests and intentions.¹¹⁸ The African country of Chad is an excellent example of this, despite the fact that the history of Church planting in Chad is relatively new and not at all well-developed. Nonetheless, amidst the numerous hazards such as the significant share of the population being Muslim, and the lack of training and experience in the sphere of church planting, the missions are attempting to do the impossible and establish some kind of contact with the local population.

One must bear in mind that the church is founded by people and is built on the teachings of Christ and according to the plan of people. The Church of the Lord is established by God and is built on the doctrine of Christ that will withstand the test forever in eternity. The Holy Scriptures have provided proof that Christ himself is the foundation of the whole structure. The church must be built on Him and only on Him, in order to remain pure and pleasing to God. Thus, salvation is not based on any other foundation than Christ Jesus.

Besides, focusing solely on Christ as a foundation, one must consider the various aspects of church planting starting from "modeling of the church planting mission", continuing onto developing a comprehensive strategy built on at least four pillars: 1) prayer, 2) the Word of God, 3) evangelism, and 4) the literal church planting. These four aspects are imperative for the church planting process to achieve success among the population. Although, one must avoid the temptation to fall into a disbelief, sort of by default, that there will always be major swaths of humanity which the gospel is unable to penetrate, and therefore the people cannot be saved.

The biblical and theological foundations of church planting for approaching all discipleship including the Chadian context holds to the directives of the apostles of

118. Mark DeYmaz, *Building a Healthy Multi-Ethnic Church: Mandate, Commitments, and Practices of a Diverse Congregation*. (San Francisco, CA: Jossey-Bass/John Wiley, 2007), 128.

Jesus Christ found in the Holy Scriptures for developing and establishing the kind of leadership sought in working under the anointment of the Holy Spirit. It is this alone that fortifies the work requiring exact understanding and consideration the differences between communities, cultures and realities in church planting practices in Chad. The training centers of the servants of God in Chad look at facilitating this type of biblical and theological training by preparing God's workers in understanding and practicing this type of engagement with the Chadian people in spreading the Word of God establishing His Kingdom on Earth.

All Christians have been living under the rule of the church, which commanded to go and to teach. Thus, all Christians ought to be willing to live by faith, not by sight. This would allow all the unbelievers found in Chad to fully understand the power Christ has in one's life. Church planting is the process of establishing a new, local body of believers by planting a seed, or a Christian, or small group of Christians in a community that is without a Christian base, in order to convert new believers and start a new work, according to the design of the great commission and other new testament instruction about drawing others into Christ.

The very purpose and aim of this is not just the emergence of another community, but the filling of each region with multiplying churches. A church planting movement is an unusually rapid growth and the emergence of new churches in a certain region under the guidance of the Holy Spirit. And it is this aim that one ought to seek to achieve.

3. LITERATURE REVIEW

Introduction

The creation of new churches is the main essence of the Great Commission for church and missionary ministry, since the times of the apostles to our days. Jesus said, "I will build My church ...".¹ Evangelism, discipleship, the building of new churches, aspects of missionary work in and around the country deserve close attention of the ministers of the Church of Christ.

Currently, Christianity conducts active missionary work throughout the world and in all countries without exception. This missionary activity gives results, and is expressed in the annual conversion to Christianity of a significant number of Muslims, Buddhists, Hindus and followers of other religions or philosophical systems. Protestants, Catholics and Orthodox, who have significant differences among themselves, usually do not think about their differences when it comes to preaching the gospel among representatives of other religions. In countries with the majority of residents of other religions, Christians support each other and are generally perceived by representatives of other religions without contradictions within Christianity.

Christian missionary actions in Africa in general, and Chad in particular have become a field of action for many organizations and missionaries. However, what is church planting in particular. The planting or foundation of a new church is the creation of an organization of believers in a new place. The church planting process includes evangelism, the attraction of new believers, the preparation of church leaders and the organization of the church in accordance with New Testament model. Usually

1. Matthew 16: 18.

the process also includes writing a church charter and / or a doctrinal statement, as well as finding a place for meetings, buying a property or building a new building.

The general activities of the "missions" are concentrated on the foundation of new churches. Missionaries work on this, who concentrate their efforts on spreading and studying the Word of God. Other missionaries specializing in certain areas cannot be officially considered "founders of churches", but they provide valuable assistance to those. Such ancillary missionaries include radio broadcasters, pilots, publishers, Bible translators and medical professionals.

The ultimate goal of planting the church is to glorify the Lord in a certain locality, establishing an autonomous and self-developing community of believers. Once the goal is achieved and the church can function independently, the founder of the church, moves to another place and begins the process anew.

Church Planting as a Concept in the Historical and Present Day Perspective

The concept of church planting and its necessity can be widely discussed, yet one must consider it within the scope of its existing connection to theology. According to Murray, this connection is a symbiotic link that can be logically explained and described. The author claims that the body and structure of the Church heavily relies on the Word of God. Thus, it is obvious that the latter can exist solely through sustaining power of the theological underpinnings. Theologians must sustain the ability to understand the mission of church planting in both theoretical and practical aspects.² Murray claims that it cannot be purely theoretical as one will not be able to move on using only theory. Church planting is a pragmatic task following a specific methodology that dominates all aspects of church functioning with the

2. Murray, *Church Planting: Laying Foundations*, 49-50.

ultimate aim of “promoting” the church in the society of non-believers. Yet at the same time, Murray does agree that all practical activities could not be accomplished without the philosophical and theological aspects connected to the process of church planting. At the same time, many churches forget this, simply trying to increase the number of its followers, and actual number of churches built around the world. However, a physical sheath without proper theoretical filling is bound to fail. Church planting is not about the number of churches, as the convictions and a theological foundation is "much more important than the numbers".³

It is obvious that Keller and Thompson support Murray in his point of view. However, these authors have gone further to develop a church planting manual considering numerous aspects of the process itself and the biblical rationale as a theological framework for the development.⁴ This manual has a rigid classification structure and is divided into separate chapters focusing on leadership as an important aspect of church planting within a new community.⁵ Leaders and all participants of the process, according to the scholars, are the motivational factors church planting in a designated state, which is why the former must be paid special attention.⁶ However, at the same time sociology and social needs of the communities where church planting takes place, must also be considered as it is one of the primary aspects determining the overall success of the whole mission.⁷

Booth also considers the theological background to be an important prerequisite for overall success. Although the scholar does agree that the cultural

3. Murray, *Church Planting: Laying Foundations*, 179.

4. Keller and Thompson, *Church Planter Manual*, 17.

5. Cole, *Organic Leadership: Leading Naturally Right Where You Are*, 62. And Eddie Gibbs. *LeadershipNext: Changing Leaders in a Changing Culture*. (Downers Grove, Ill: InterVarsity Press, 2005), 39.

6. Blackaby and Blackaby, *Spiritual Leadership: Moving People on to God's Agenda*, 74.

7. Keller and Thompson, *Church Planter Manual*, 22-23.

context is of high importance for people to perceive the information that church planters attempt to give them. “Following the leadership of the Holy Spirit, church planters seek to share the gospel in a way that is both faithful to the Bible and suited to the cultural context”.⁸ This means that the new information that church planters try to teach to their new “flock” must strictly adhere to the millennia old information and reasoning found in the Bible. This point of view expressed by William Booth is highly reminiscent of the ideas voiced out by Charles Brock who was very critical of “paradigm shifts purported to be the latest panacea for church planters,”⁹ claimed that all that was necessary could be found in the past works, namely the Bible.

Sweet is of the opinion that today all denominations must “reinvent themselves” in order to properly prepare leaders who will be able to promote the Word of God in far off places. Yet at the same time preparation of leaders too must be based on the theological foundations of church planting, as these individuals will travel the world preaching to others and helping them establish their own temples in both a physical and metaphorical sense.¹⁰

This preparation must not be too complex as the individual will have to present it to a society, he/she hopes to teach the Word of God to. According to Roland Allen, all teaching must be “intelligible and so capable of being grasped and understood that those who have once received it can retain it, use it, and hand it on.”¹¹ The test of all teaching is practice. Nothing should be taught which cannot be so

8. Jones, *Church Planting From the Ground Up*, 52.

9. Charles Brock, “What Are the Absolute Essentials in Church Planting?” in Church Planting Institute Online. (15 November 2009): n.p. Available at: http://www.cpqa.org/index.php?option=com_content&view=article&id=112:what-is-a-church&catid=34:qaa-for-church-planters&Itemid=65.

10. Leonard Sweet, “Not Your Father’s Seminary: How Seminaries Must Reinvent Themselves—A Conversation with Leonard Sweet on “NexSem.” REV! (March/April 2008): 70-3. Available. <http://www.rev.org/ArticlePrint.asp?ID=2871>. And James M. Kouzes, and Barry Z. Posner. *The Leadership Challenge: How to Make Extraordinary Things Happen in Organizations*. (San Francisco, CA: Jossey-Bass, 2012), 45.

11. Hubert Allen, *The Continuing Relevance of Roland Allen*. Available: http://www.ocms.ac.uk/pdf/roland_allen.pdf 2003.

grasped and used”.¹² All this is aimed at working harder than ever in pursuing an intimate relationship with God. Thus all actions of a church planter are aimed at developing a more personal connection with God, and teach other people how to make it possible.¹³

It is worth mentioning that Guder in his book *Missional Church: A Vision for the Sending of the Church in North America* shapes a theme of missional ecclesiology and the framework beyond previous Christian eras. If a “system of church-state partnership and cultural hegemony” with Christianity being state sponsored and well protected with numerous privileges in the social sphere based on the institutional framework,¹⁴ today the emphasis is beyond the process of church planting as a simple activity performed by church ministers. This activity is perceived as a “God’s initiative, rooted in God’s purposes to restore and heal creation”.¹⁵ The author mentions, “The Scriptures are the normative and authoritative witness to God’s mission and it’s unfolding in human history”. Thus, this author suggests that present day church planters must be in line with sociological developments at the same time, the Scriptures must be considered when building a strategy that would allow.

According to Becker, Carpenter, and Williams the theological and theoretical framework of church planting is much needed as a vehicle for empowering the practical applications of church planting goals. The scholars have created their own manual where they analyze all practical steps and implications that a church planter can take, and link them to the theoretical framework that is the backbone of all of

12. Roland Allen, *The Gospel Truth - Missionary Methods: St Paul’s or Ours?* Available: <<https://archive.org/stream/missionarymethod00alle#page/200/mode/2up>> 1927>.

13. Barna, *Revolution*, 31.

14. Guder, *Missional Church: A Vision for the Sending of the Church in North America*, 8.

15. Guder, *Missional Church: A Vision for the Sending of the Church in North America*, 11.

their teachings.¹⁶ The scholars claim that becoming a church planter requires a true calling, at the same time even the slightest signs of receptivity are highly important.¹⁷

Ott and Wilson claim that theology alone cannot be used as a sound enough argument for church planters to use in their practice. Their book is based on sound biblical principles with the best practices from around the world, but provides a practical guide and first-hand experience for church planters working in a wide variety of cultural contexts.¹⁸ This means that the authors consider the theoretical framework as a foundation that church planters can use, but must also consider actual experience from other church planters who have established churches worldwide.

The need to promote the Word of God by creating new churches. In his book, the author utilized articles of seasoned experts, who all claim that spreading the word of God can only be made possible if more people get to hear about it.¹⁹ And although these “experts” do not consider the social aspect an important factor of influence, they nonetheless attempt to share their own real-life experience in setting up new churches.

Aubrey Malphurs is of a different opinion. The author suggests that a potential way out and better solution for popularization of Christianity is realizing the need to revitalize existing churches. Although the idea is that both solutions are possible, preference is given to revitalization to slow down Church decline.²⁰ If churches decline in the Christian world, how can they develop and grow in a society full of non-believer.²¹

16. Becker, Carpenter, and Williams, *The new Dynamic church planting handbook*, 7.

17. Stephen A. Macchia, *Crafting a Rule of Life: An Invitation to the Well-Ordered Way*. (IVP Books, 2012), 72.

18. Craig Ott and Gene Wilson, *Global Church Planting: Biblical Principles and Best Practices for Multiplication*. (Grand Rapids, MI: Baker Academic, 2011), 24.

19. Jones, *Church Planting From the Ground Up*, 52.

20. DeYmaz, *Building a Healthy Multi-Ethnic Church: Mandate, Commitments, and Practices of a Diverse Congregation*, 58.

21. Malphurs, *Planting Growing Churches for the 21st Century*, 35.

Conn,²² as well as Conn and Ortiz²³ explain this through the theme of the social injustice of the poor that is so poignantly highlighted in the gospel and the mission of Jesus. The scholars suggest that the old models for theology in church planting is still relevant, however, the present day social concept must also be considered. Wayne Meeks mentions that church planting efforts cannot take place without the theological underpinnings of understanding the gospel and all religious teachings according to the mission work of Paul and the significance it holds today.²⁴ Robert Lupton has gone further to present the idea of reading and reflecting on the story of the work of Paul with the early Christians saturated in a life of poverty and despair, later to be transformed by the glory and power of the Holy Spirit.²⁵ According to Lupton theoretical underpinnings make a difference first from within and then the changes become visible in the whole community.

Mistakes and Difficulties in Church Planting

Although adhering to the understanding that God allows failures as a matter of teaching, this may not be well perceived by the new environment whom one is just trying to prove the feasibility of believing in Christ. Nonetheless, according to Griffith and Easum, a leader at new denomination and church often makes common mistakes.²⁶ More so, they even consider the 10 that are most common. However, the message that the authors attempt to pass is that one must be well aware that past negative experience on the account of both church planters and the designated society are well possible. However, one must refrain from modeling new endeavors based on

22. Conn, *Planting and Growing Urban Churches*, 39.

23. Conn and Ortiz, *Urban Face of Mission*, 59.

24. Meeks, *The First Urban Christians. [Second Edition]*, 17.

25. Lupton, *Compassion, Justice, and the Christian Life: Rethinking Ministry to the Poor*, 83.

26. Griffith and Easum, *The 10 Most Common Mistakes Made by New Church Starts*, 34.

these past experiences. At the same time, one must not fall for any unrealistic model that is not fitting for a particular mission.

The present day social situation is also making it difficult for church planters to promote the word of God. According to Kinnaman and Lyons the current generation, using the example of the 16-29-year-old target group, shows greater criticism toward Christianity than any previous generation at the same stage of life development.²⁷ The scholars claim that only 16% within the 16-29-year-old group believe that Christianity plays a valuable role in the present-day world.²⁸

Scazzero contends that many Christians and their churches need to undergo an emotional revitalization that would be like a second conversion. This is explained by the fact that “people who are passionate for God and his work, yet are unconnected to their own emotions or those around them”.²⁹ Such a situation may be strange, however, people no longer feel comfortable in relying on the religious community to help with their problems. Of course, this is in part due to the fact that spirituality has started to occupy a different role than it used to. More so, many are questioning the relevance of Christianity in the concept of present day world development.³⁰

This in part can be explained by Lesslie Newbigin and the post-conservative views of this author. Newbigin analyzes Christianity within the scope of Western culture and the reaction to the ideas of rationalism during the Age of Enlightenment. The latter has forced the need to rationalize the truthfulness of Christianity. And this is a fundamental problem, as the precept of Christianity is that it is a faith based belief

27. Kinnaman and Lyons, *Unchristian: What a New Generation Really Thinks About Christianity*, 28.

28. Kinnaman and Lyons, *Unchristian: What a New Generation Really Thinks About Christianity*, 29.

29. Scazzero, *Emotionally Healthy Spirituality: Unleash a Revolution in Your Life in Christ*, 36.

30. McNeal, *A Work of Heart: Understanding How God Shapes Spiritual Leaders*, 84.

of God's doctrines.³¹ However, today the world has changed, and it would be futile to continue grounding one's preaching and church planting practice solely on the assumption that people would simply believe and not demand some sort of proof or explanation as to why they, as non-believers must change their beliefs. Thus, once an individual decides to embrace a new spiritual faith one must look at the importance of the positively charged and close relationship formed with the influence of the commitment of the believer.³² Effective and meaningful missionary movements typically grow exponentially when framed in the gospel, with a focus on the social realities of the present day time and era.³³ This ensues with spreading the momentum throughout pre-existing relationship networks. According to Garrison Christian movements continued growth by maintaining open outside relationships reaching out into both new and adjacent social networks.³⁴

Another opinion voiced out by Olson, is the fact that today the church is more focused on increasing the number of people who attend already existing churches. The author thwarts official statistics that claim of an annual 6% increase of those attending the church.³⁵ Olson claims that such a significant increase would have been noticed with the church buildings being cramped with new faces, however, in reality the situation is directly the opposite. There is a massive decline of people. The situation, according to Olson can only be resolved in one way, which is the need for the church getting back to the main business of doing church planting.³⁶ According to Ford, the mission of the church is to change people's lives, which is why it is

31. Lesslie Newbigin. *The Gospel in a Pluralist Society*, (Grand Rapids, MI: Wm. B. Eerdmans Publishing, 1989), 18.

32. Addison, *Movements that Change the World-Five Keys to Spreading the Gospel*, 179.

33. Addison, *Movements that Change the World-Five Keys to Spreading the Gospel*, 179.

34. Garrison, *Church Planting Movements: How God is redeeming a Lost World*, 62.

35. David T. Olson, *The American Church in Crisis* (Grand Rapids, MI: Zondervan, 2008), 1.

36. Olson, *The American Church in Crisis*, 1.

imperative that the church must change itself, with a clear understanding of what the present day is and how it influences the change.³⁷ Unfortunately, the church is not yet ready for change. Ford explains that the presence of consumerism, autocratic leadership, stagnant perception, incongruence, and the undesire to reach out to those outside the community all sabotage church development and a quality transition that would be the ultimate solution.³⁸

Today humanity does not think much of the spiritual aspect of self-development. According to Alan Hirsch, social and financial aspects prevail over the spiritual. Although Hirsch makes reference to the first Christian church membership and the conversion of Emperor Constantine to Christianity, his conclusion is the price paid was the loss of the Kingdom of God on earth's spiritual urgency and the spirit-led evangelical commitment to spread the gospel throughout the world.³⁹ This means that people stopped thinking about the need to promote and spread the Word of God through church planting.

Keller provides applications for spreading the Word of God and the Kingdom of God on earth especially among the non-believers. The author provides a roadmap to better understanding church planting that too often exhibits gaps in the process today. Keller cleverly exposes urban church planting challenges.⁴⁰ Although there is no reference to the known models of cultural engagement found in church planting efforts with an explanation of the right and wrong aspects of all the existing models, Keller discusses culture and its role in a city environment. The author considers this perspective as necessary to approach the church planting mission in the context of the

37. Kevin Graham Ford, *Transforming Church: Bringing Out the Good to Get to Great*. (Carol Stream, Ill: SaltRiver, 2007), 62.

38. Ford, *Transforming Church: Bringing Out the Good to Get to Great*, 67.

39. Hirsch, *The Forgotten Ways: Reactivating the Missional Church*, 172.

40. Keller, *Center Church - Doing Balanced Gospel Centered Ministry in Your City*, 138.

community and church. This is in line with Bakke, who also mentions that there are more people living in cities than in rural areas.⁴¹

Christians and pastors serving the congregation deal with the many challenges of living in the city as a Christ-filled believer. According to Claerbaut urban society has changed over the past quarter of a century.⁴² Naturally, the preferences in terms of personal development have changed. Now hardly anyone cares much for the spiritual aspect, being more focused on the personal gain and monetary reliance. This is another reason why Claerbaut focuses on discourse of ministry to the urban inner city poor who meet the dire challenges of life in today's social ills.⁴³ These ills are presented by the author as a test of faith or a spiritual challenge to accept the love of God's Salvation.

Hirsch and Ferguson have gone further to claim that due to the fact that Christianity is declining, more so there is a chance that it may be dying out like thousands of other religions throughout the centuries. Thus, in order to prevent this, it is important to create and develop a different type of church. According to the scholars the new church must have all its members responsible for living a positive life, and one that would adhere to the general beliefs present in this church.⁴⁴

Church Planters – Who are They?

According to Ridley, carefully choosing a church planter is almost 50% of the entire success of the mission. However, what is a church planter, and what qualities must these people possess. It seems that the most important quality, according to Ridley anyway, is the ability of successfully and effectively building relationships

41. Bakke, *A Theology As Big As the City*, 92.

42. Claerbaut, *Urban Ministry in a New Millennium*, 41.

43. Claerbaut, *Urban Ministry in a New Millennium*, 43.

44. Alan Hirsch and Dave Ferguson, *On the Verge: A Journey into the Apostolic Future of the Church*. (Grand Rapids, Mich: Zondervan, 2011), 11.

throughout the community of the church and to those outside the church God puts in their way for His purpose.⁴⁵ One must have unconditional commitment to both church growth and be responsive to the community. Thus, there is no room for rigidity, but the individual must demonstrate adaptability and flexibility in carrying out the mission, at the same time demonstrating an abiding faith and resiliency in the face of any test and struggle that comes with the job.⁴⁶

According to Stetzer and Bird a church leader must have a better understanding of the dynamics of the church planting process with specific attention on planning and creating multiple means for moving the mission in the correct and successful direction,⁴⁷ especially since there are many conflicts in the region and one must consider the difficult situation therein.⁴⁸ In doing so, these leaders see how they can use the direction provided in this book by inspiring the energy and wherewithal required for meeting all the demands accompanying this advancement of the kingdom of God.⁴⁹ Flexibility is a quality that each church planter must possess, after all, according to Searcy and Thomas “there is not one right way to start a church. While the Bible gives us theological guidelines for what a church should be, it is relatively silent on the logistics of getting there”.⁵⁰ This means that a church planter will have to adapt to reality of the community one finds himself in. And in order to succeed one simply cannot constantly stick to the plan that is bound to soon fail. Thus the individual must make corrections and changes in order to reach the ultimate aim.

45. Ridley, *How to Select Church Planters*, 7-11.

46. Ridley, *How to Select Church Planters*, 7-11.

47. Ed Stetzer and Warren Bird, *Viral Churches: Helping Church Planters Become Movement Makers* (San Francisco, CA: Jossey-Bass, 2010), 11-12.

48. Bruno Angsthelm, Dupont Vanessa, Zuriel Salome and Sultane Seid, *Societies caught in the conflict trap: Regional research findings Chad, Central African Republic, Sudan, South Sudan*. (ACORD, CCFD-Terre Solidaire. 2013), 42.

49. Bob Briner and Ray Pritchard, *The Leadership Lessons of Jesus: A Timeless Model for Today's Leaders*. (Nashville, Tenn: Broadman & Holman Publishers, 1997), 47.

50. Searcy and Thomas, *Launch: Starting a New Church from Scratch*, 17.

Daniel Sinclair also mentions the obvious, but unclear to many, which is the fact that a church planter must have personal convictions. These are that bringing gospel to all peoples must be of paramount importance; that a team is needed to successfully plant a church and that one cannot accomplish this task solely by oneself; an understanding that not everyone is ready to perceive the Word of God; and the fact that the Word of God is the primary teacher.⁵¹ More so, according to Salter McNeill it is not enough to simply introduce people to Jesus. One must explain and show with one's personal belief that the resurrection of Christ is a symbol for reconciliation with God as well as to one another across gender, race as well as social lines.⁵²

Naturally, training is of paramount importance too. However, Bakke and Hart, when discussing church planting development in an urban environment, emphasize that an individual responsible for the mission must consider focusing on the truth and love, local and global challenges of the individual and community in church planting missionary practices and the desirability of effectively creating unity and diversity in the process.⁵³ After all, it is difficult in trying to plant something in an environment where the hostilities between various communities are immense.⁵⁴ For example Redeemer City to City program has started a two year Test Program aimed at serving, training, and developing church planters in New York City. The organization focuses on the primary needs of urban church planters who are to face specific challenges when performing the task of spreading the Word of God. The church planters must have critical thinking and address their ministry from a theological foundation intending growth and development in the dynamic variety of

51. Sinclair, *A Vision of the Possible: Pioneer Church Planting in Teams*, 37.

52. McNeill, *A Credible Witness: Reflections on Power, Evangelism, and Race*, 16-17.

53. Bakke and Hart, *The Urban Christian*, 43.

54. Angsthelm, Dupont, Zuriel and Sultane, *Societies caught in the conflict trap: Regional research findings Chad, Central African Republic, Sudan, South Sudan*, 48.

characteristics making up urban ministry.⁵⁵

Christianity in Africa and Chad

Identity is a multifaceted and multidimensional scientific concept, proceeding from the recognition by the individual of one's belonging to a particular social and personal position within the framework of social roles and states. As a measure of identity one can name race, gender, sexual orientation, territory, belonging to a particular culture, social class, religious orientation, ideological orientation, civilizational orientation.

In the 21st century, one has become witness to the process of changing the factor that unites states in certain super-local unions. The colonial empires of the nineteenth century, which controlled and modeled the world order, based on their specific ideology, have been replaced by the confrontation of "class ideologies" in the twentieth century - the confrontation between the socialist and capitalist development paradigms.⁵⁶ With the collapse of the Soviet version of socialism, the religious factor took the stage, and in particular, the Islamic and Christian civilizations stood out with their specific values. These values determine civilizational development, as the directed process of social change in the name some higher principles and ideas. It can be argued that the two main civilizational vectors in modern Africa have a religious base: the Afro-Christian and Afro-Islamic civilizational vectors. It is these vectors that form two different African civilizational identities - Afro-Christian and Afro-Islamic.⁵⁷

55. Redeemer City to City, *We Help Local Leaders Start Churches in Cities*. (2015). Available at: <http://www.redeemercitytocity.com/>.

56. Samuel Decalo, "Regionalism, Political Decay, and Civil Strife in Chad." *The Journal of Modern African Studies*, 18, 1, (1980), 29-30.

57. Decalo, "Regionalism, Political Decay, and Civil Strife in Chad," 30-31.

The constitution of the Afro-Christian and Afro-Islamic civilizational identity in the countries of modern Tropical Africa has a clearly defined over-racial, supra-ethnic character, which corresponds to the nature and essence of the two world religions - Islam and Christianity. The formation of this type of identity is important for the civilization forecasting of the development of Africa, in which priority is given to the sphere of spiritual reproduction, namely, to the sphere of religion. Since civilizational relations are the basis of geopolitical, geocultural, geo-economic relations in Tropical Africa in the 21st century, the central feature of the classification of African states is the civilizational feature, where the dominant value system plays the main role, in this case the value system based on the religious world view of adherents of Christianity and Islam. Thus, the civilizational identity in Africa, is identical with religious identity, as a form of collective and individual self-awareness, built on the recognition of one's belonging to a particular religion that shapes the notions of oneself and the world through appropriate religious dogmas.⁵⁸

The culture of Chad is very diverse and rich. Chad has a large number of African nomadic tribes, and they enjoy everything that the society and culture of Chad provides. They have been living in the country since ancient times.⁵⁹ In addition to these, other cultural groups migrated from the neighboring regions to Chad, and settled in this part of the African continent. In the country there is a large number of Muslim population, because of migrants, who arrived from Arab countries in large quantities in the early 19th century. In Chad, different cultural, religious, and social groups coexist: Christians, Muslim, French, English, and many others. Of the most

58. James E. Collins, "Lessons from Chad: Ethnic Conflict and Economic Reorganization in Post-Colonial Cultural Landscapes." *Honors Thesis at Texas State University-San Marcos For Graduation in the Mitte Honors Program*. (2007), 27.

59. Decalo, "Regionalism, Political Decay, and Civil Strife in Chad," 27.

popular religions practiced in Chad, one can single out Christianity, Islam, and various African religions.⁶⁰

The population of Chad consists of almost 200 ethnic groups, which explains the great diversity in the country's culture, as well as the heterogeneity of the way of life of the people of Chad.⁶¹ Religions of Chad can be divided into three groups: Islam, Christianity, and African religions. The most important religion of Chad is Islam, and it was found that over 50% of the population is Muslim.⁶² Christianity is Chad's second most popular religion, and both Protestants and Catholics live in the country. Many residents still believe and profess animism, which is the country's indigenous religion.

When characterizing the Christian and Muslim religiosity of Africans, one should proceed from the fact that religiousness is understood as the social quality of an individual and a group expressed in the totality of their religious properties (attributes). The nature of religiosity can be defined as a qualitative and quantitative feature, specific features of the religiosity of the individual, the group, the population. Religiosity is fixed by means of criteria (indicators). The criteria are: signs of consciousness, behavior, involvement in religious relations.⁶³ A common sign of religious consciousness is religious faith. It includes knowledge and acceptance as true certain religious ideas, concepts, concepts, dogmas and the certainty of the existence of hypostated beings. The degree of religiousness proper can be determined, first of all, by faith in religious dogmas, which are the foundation of a religious worldview and embody the transcendent values of being.

60. Collins, "Lessons from Chad: Ethnic Conflict and Economic Reorganization in Post-Colonial Cultural Landscapes," 39.

61. Johnstone, *Operation World: A Reference Book and Prayer Guide*, 205-206.

62. Johnstone, *Operation World: A Reference Book and Prayer Guide*, 205-206.

63. Collins, "Lessons from Chad: Ethnic Conflict and Economic Reorganization in Post-Colonial Cultural Landscapes," 43-44.

The integrity of the religious consciousness of adherents of Afro-Christianity and Afro-Islam is a potential basis for the emergence of religious conflicts. For example, in Nigeria, 58% of the population consider a religious conflict a very big problem for the country.⁶⁴ The whole religious consciousness proceeds from the message that the dogmas of only their religion are true, the consequence of which is the absence of the need for reflection or acquaintance with the dogmas of other religions, although they lead to signs of tension and division between the adherents of Afro-Christianity and Afro-Islam.

Today on the continent one can see almost all the denominations of the Christian religion. This is Orthodoxy (both Monophysite and Byzantine), Catholicism, Anglicanism, Lutheranism, reformism and the "new" Protestant trends (Baptists, Seventh Day Adventists, Pentecostals, etc.).⁶⁵ They preserve their identity, but there are also some common features characteristic of all Christianity on the continent. Both Foreign Christian organizations working on the mainland and local clergymen pay great attention to charitable activities, seeking solutions to complex social and economic problems⁶⁶. They try to take into account, along with proposals of an economic nature, socio-psychological factors, including religious ones.⁶⁷

Christianity did not immediately become more widespread. There were often speeches and uprisings made against the new religion. The confrontation resulted in a real war between traditionalists and new Christians, which ended in the victory of the latter.⁶⁸ Still, Christianity has spread among the people. It was at this time that the first

64. Johnstone, *Operation World: A Reference Book and Prayer Guide*, 211.

65. Elias K. Bongmba, *The Routledge companion to Christianity in Africa*. (New York: Routledge-Taylor & Francis, 2016), 113.

66. Kwame Bediako, *Christianity in Africa: the renewal of a non-Western religion*. (Edinburgh Maryknoll, N.Y: Edinburgh University Press Orbis Books, 1995), 65.

67. Mark Shaw, *The kingdom of God in Africa: a short history of African Christianity*. (Grand Rapids, Mich. Wheaton, IL: Baker Books Billy Graham Center, Wheaton College, 1996), 28.

68. Richard Elphick and T. R. H. Davenport, *Christianity in South Africa: a political, social, and cultural history*. (Berkeley, Calif: University of California Press, 1997), 57.

African-Christian religious movement arose that became an important component of the social development of Africa later, in the first half of the 20th century.⁶⁹

As a rule, such new movements arose as a result of the activity of missionaries with respect for local beliefs, and then all services are transferred to the hands of local clergy.⁷⁰ However, there remain constant links, financial and material support for European missionaries - in particular, the supply of these churches with computers, mobile communications, etc. Christianization was not easy, because many provisions of Christianity, especially marital norms, the concept of sin, the afterlife, retribution often came into conflict with the norms of traditional societies.⁷¹ The situation was aggravated also by the fact that Christianity was perceived as an alien religion, the faith of the oppressors.⁷²

One of the ways of this adaptation is the process of Africanization within Christian confessions. Africanization at a high theological level (for example, the definition of the concepts of outcome, sin, retribution) absolutely does not affect the mass of believers. However, external, striking and everyday manifestations of Africanization to attract the peasantry and the urban lower classes are very important.⁷³ First of all, it aims to create a clergy of local natives.⁷⁴ If in the first decades of Christianization they were foreigners, now the vast majority of Christian priests on the continent are Africans.⁷⁵ Yet at the same time an immense amount of

69. Kwame Bediako, *Jesus and the gospel in Africa: history and experience*. (New York: Orbis Books, 2004), 37.

70. Charles P. Groves, *The planting of Christianity in Africa*. (Cambridge: Clarke & Co, 2002), 47.

71. Elizabeth A. Isichei, *A history of Christianity in Africa : from antiquity to the present*. (Grand Rapids, Mich. Lawrenceville, N.J: W.B. Eerdmans Pub. Co. Africa World Press, 1995), 68.

72. Keller, *Center Church – Doing Balanced Gospel Centered Ministry in Your City*, 139.

73. Thomas C. Oden, *How Africa shaped the Christian mind : rediscovering the African seedbed of western Christianity*. (Downers Grove, Ill: IVP Books, 2007), 49.

74. Oden, *How Africa shaped the Christian mind : rediscovering the African seedbed of western Christianity*, 52.

75. Waibinte E. Wariboko, *Planting church-culture at New Calabar : some neglected aspects of missionary enterprise in the eastern Niger Delta, 1865-1918*. (San Francisco: International Scholars Publications, 1998), 51.

competition is with other religions, with Islam dominating in Chad.⁷⁶ This is what makes it much more difficult for church planting of Christianity in a state that is highly hostile towards anything new, especially if it undermines the usual teachings.⁷⁷

Chapter Conclusion

Church planting is an activity that requires tremendous planning, training, and specific qualities of an individual who will be responsible for performing this task in a land that is predominantly hostile towards anything new. Especially when this novelty has to do with religion or a spiritual practice that contradicts the usual and traditional beliefs of people. This chapter looks at the available literature on the topic and considers church planting as a concept and how it developed in modern history. Numerous scholars consider church planting to be solely based on the theoretical and theological perspectives of the Christian teaching, whereas many consider it simply not enough. Of immense importance is the fact that the world is changing and there is a dire need in revitalization of the church. This means that new factors that have appeared with the development of human civilization must be considered.

One must analyze the individual preferences and the culture of the people prior to bringing the Word of God into their society. And with each year this is becoming more difficult to accomplish. The issue is that spirituality is no longer a virtue that many consider a top priority. This is the reason why people do not really care about religious teachings. Yet at the same time they are important as they make us whole. It is important to note that a church planter, a missionary must have a set of

76. Livingstone, *Planting churches in Muslim cities: a team approach*, 29.

77. Heather J. Sharkey, *A history of Muslims, Christians, and Jews in the Middle East*. (Cambridge, United Kingdom New York, NY, USA: Cambridge University Press, 2017), 72.

specific qualities that would allow him/her to succeed in bringing the Word of God to other people.

This chapter presents an overview of concepts and theoretical implications that are to be considered when analyzing the specific country in question which is Chad. Nonetheless, specific attention is paid to the development of Christianity in Africa and Chad in particular. In Chad the situation is somewhat contradictory as this country has two main religions: Christianity and Islam. The latter being the one with the largest amount of followers. Yet in this situation church planters do not give up hope and plan to succeed bringing the Word of God to all willing to hear it.

The Christian mission in Chad, as throughout the world is experiencing a lot of difficulties. The abovementioned reasons can mostly be brought down to a few. The first reason is the competition with other religions and beliefs as people are mostly not inclined to give up something that they have believed in all their lives. Another reason is the fact that spirituality is no longer a topmost virtue, as people are mostly thinking about their physical well-being and not their souls. The third reason is the fact that the assigned church planter does not possess the required qualities, or simply does not fit into the society that he/she has been assigned to. In view of the above and the changes that obstruct the church practice from expanding, one can nonetheless say that the practice of church planting must be continued so as to help people see the path to utmost salvation.

4. PROJECT DESIGN

Introduction

It has been discussed that church planting in Chad by various Christian denominations is meeting stiff resistance on the part of the Muslim population. Thus in order to determine a proper curriculum on what one must focus in the process of evangelization, it is imperative to understand the Muslim population of Chad and their reluctance to even listen to Christian missionaries. Those in training to become church planters, must be well aware of the environment that they are being sent into and the methods of evangelization that are most likely to have any effect. Thus, prior to focusing on the issues of perception of the word of Christ by the Muslims in Chad, it is also important to determine what evangelization is and how one must apply it in a foreign environment.¹

Christians have always been concerned with the problems of evangelism and the possibilities of the modern world with great imagination and energy, which has led to the emergence of many innovative methods. Discussions about the evangelistic mission are now conducted even more than ever before. After evaluating the traditional approaches, modern Christians must make radical changes in order for their methods to have any effect. Yet, to properly understand what it is about, one must clearly understand the target audience, or the people, whom evangelization is addressed at. In order to achieve this aim one practically approached the converted Christians and discussed the issues that evangelization poses to the Church planter and the people who are potential targets and possible members of the denomination. In the process of carrying out the project, one conducted a survey, and organized a

1. Angsthelm, Dupont, Zuriel and Sultane, *Societies caught in the conflict trap: Regional research findings Chad, Central African Republic, Sudan, South Sudan*, 57.

follow up discussion that allowed to determine which elements must be included in the curriculum.

Methodology

In order to better understand what should be present in the curriculum it is important to understand what the target audience is open to and what would work in having them to at least listen to the church planter and missionary. Yet, in order to determine what would work, it is important to understand the way people think. Each nationality has its own culture, thus there is no universal means one can address and apply here. Instead one has to take up an individual approach. To do this, one opted for a mixed method of a qualifying and quantifying analysis. In order to get the data it was important to conduct a survey amongst the Chad population as to their beliefs and position in terms of religion and religious education within their community. Of course, this method was somewhat difficult to conduct as many of the Chad population were highly critical of the approach and were not inclined to help. At the same time one will use the MANOVA method to determine the specific elements that are best to include in the curriculum.² The negative responses from the sample population are to be focused on as they will be considered as the determinants in the formation of the curriculum aimed at improving the church planting practice in Chad. After the results were collected, a focus group was conducted with a discussion of the received results.

2. MANOVA – multivariate analysis of variance. The same as ANOVA but with multiple dependent variables that are analyzed sequentially.

Participants

The initial sample which participated in the survey comprised of 50 individuals who agreed to respond to the questions in the survey. Considering religion to be a rather specific topic, it was important to address the older generation of Chad residents as they already have a formed opinion on the issue and they will be the ones whose opinion will be of greatest value. Thus, the age ranged from 31 to 59 years of age. 70% of the individuals were male (n=28), whereas the remaining 30% were female (n=12). 28 individuals have been converted Christians, whereas another 12 were experienced church planters who have managed to succeed in church planting in countries with a Muslim majority. Naturally, the Muslim population did not even attempt to listen or show signs of consent to complete the survey. The focus group was conducted solely among the converted Christians who agreed to discuss the results and help determine what the most important aspects would be when developing a curriculum for a church planter to promote the word of God in the Chad community.

Method of Analysis

These results were analyzed in IBM's SPSS software³ with the application of the following method. First one calculated the reliability of the Likert Scale⁴ using the Cronbach's alpha⁵ calculation. After, the attained results were checked with the calculation of MANOVA. Summing up, we can say that the purpose of MANOVA is to check the statistical significance of the difference between the means (for groups or

3. *SPSS* – A package of specialized software produced by IBM for the purpose of statistical analysis.

4. *Likert scale* – is a specific design of participants' response to a certain question or issue. Most often made so that the responses would range from strongly disagree to strongly agree.

5. *Cronbach's alpha* – is a statistical value that determines a specific measure of scale reliability that is how reliable is the applied design to the questionnaire and survey at hand.

variables). This check is carried out using a variance analysis, i.e. by splitting the total variance (variation) into parts, one of which is due to random error (that is, intragroup variability), and the second is related to the difference in mean values. The last component of the variance is then used to analyze the statistical significance of the difference between the mean values. If this difference is significant, the null hypothesis⁶ is rejected and an alternative hypothesis is made about the existence of a difference between the means. Yet, here MANOVA is used to determine the relations between the various aspects of the curriculum to the need of their implementation based on the relation of the sample participants to the various topics and the mean of interest. However, each aspect has to be considered individually with a following explanation on the necessity of this test.

Survey

Design

The survey was conducted in two stages. First at the Moundou Youth Center in October 8th to 10th, 2017. The second one at Assemblies of God main church, N'Djamena throughout the period of November 20th to December 5th 2018 and comprised of two blocks. The first block was on the personal data of the age and gender of the participant, as well as the status of the individuals, namely experienced church planters and lay people. The second block comprised of 10 specific questions aimed to determine what the specific issues in Christianity that the people in Chad are having difficulty in accepting. Only 10 questions were needed so as to make the survey as brief and easy to accomplish as possible. Thus, even if the individuals had

6. *Null hypothesis* – is an initial statement in the field of inferential statistics, used to determine that there is no relationship between the measured phenomena, and that there is no association between the groups.

no desire to fill it out, they were obliged to do so as it was rather short and for the good of the entire community. The survey was anonymous, which allowed each to speak their mind freely as to the difficulties that they have been having during evangelization practices that each were subjected to. The survey design was developed so that the participants would be able to respond in accordance to a 5-point Likert scale, where each point corresponded to a specific response. Thus:

- 1) Strongly Disagree
- 2) Disagree
- 3) Neither Agree Nor Disagree
- 4) Agree
- 5) Strongly Agree

Such a design allowed to simplify gathering of data and its further analysis.

Nonetheless, each question was aimed to determine which subject or aspect one must include in the curriculum to train future church planters so that the latter would succeed. The covered aspects included evangelization (EV), missiology (MS), discipleship (DSC), ecclesiology (ECC), intercultural communication (IC), church administration (CAD), cultural anthropology (CAN), leadership (LD), family (FAM), and Islam (IS). Since Chad is predominantly Muslim, it was decided to focus solely on Islam as the share of representatives of other religions is very small.

Thus the questions were as follows:

1. People do not preach the gospel because they themselves do not believe it (Evangelization).

2. Lack of personal example in behavior and treatment of others acts as a repellant with people becoming disinclined to listen to anything that such a person is saying (Missiology).

3. In order to believe man needs proof of the words that a preacher or missionary is saying (Discipleship).

4. The nature of the Christian Church is very different to the understanding of the Muslim population in Chad (ecclesiology).

5. It is your credo to treat others as you would have liked to be treated yourself, even if they are of a different nationality, skin color, culture and religious beliefs (Intercultural communication).

6. The pastor is a leader whom one must listen to, yet be also ready to listen to others with all their issues and doubts (Church administration).

7. The spiritual leader must be a leader and not simply tell but show others how one ought to behave even in the most unfavorable situations (Leadership).

8. Pastors fail to fully comprehend the culture and nature of the population in an attempt to turn the latter to Christ and preach the word of God (cultural anthropology).

9. One must not be too pushy and respect the opinion of others within one family (Family).

10. Religion is not just one aspect of the life of the Chadians, but is a focal point around which everything else revolves (Islam and other corresponding religions).

These questions were asked with the participants responding in a manner as to how would they have responded at a time when they were just starting to participate in the evangelization, or from the perspective of their Muslim relatives, who reject the very idea of becoming a Christian. Each of the above questions corresponds to a specific aspect, which is later analyzed to determine the need to include a specific point in the curriculum. Each question has direct reference to a particular field of Church dogmatics on various issues. If one were to look at each aspect in greater

detail, the survey would comprise of more than 50 questions which is a daunting task to any participant. Nonetheless, the 10 chosen questions have been designed so as to generalize each topic and demonstrate the attitude of each individual towards it.

Results

IBM's SPSS software allowed one to find the measure of internal consistency of the questionnaire which resulted in the result of Cronbach's alpha⁷ (Table 4.1).

Table 4.1. Cronbach's Alpha Reliability Measure of Survey Results

Reliability Statistics		
Cronbach's Alpha	Cronbach's Alpha Based on Standardized Items	N of Items
.362	.383	10

The relatively average result of 0.362 nonetheless shows that all 10 points in the survey have a decent internal consistency. Yet at the same time it is important to understand whether all participants on the survey agree on the same issues. The, same test allowed one to calculate the mean values of the received responses which are presented in Table 4.2.

7. *Cronbach's alpha* – is a statistical value that determines a specific measure of scale reliability that is how reliable is the applied design to the questionnaire and survey at hand.

Table 4.2. Mean Value of the Survey Responses

Item Statistics			
	Mean	Std. Deviation	N
EV	4.0000	.78446	40
MS	4.3000	.64847	40
DSC	3.5250	.71567	40
ECC	4.2000	.75786	40
IC	3.9000	.63246	40
CAD	4.0750	.47434	40
CAN	3.0250	.86194	40
LD	4.3500	.62224	40
FAM	3.6500	.62224	40
IS	4.0250	.73336	40

As can be seen most of the responses were similar although, the standard deviation shows that the responses between the participants mostly differed in questions on evangelization, discipleship, ecclesiology, cultural anthropology, and the question of Islam amongst other religions. Considering the fact that the received information was gathered among converted Christians and experienced church planters from the perspective of what they thought at the start of their journey into Christianity, it is understandable that these differences do exist. On the part of the church planters, it is imperative to know the specifics, however, it is also important to demonstrate the ability of an individual to teach others about these subjects and make them understandable to others. This, however, remains the most difficult task, as even after explaining, people fail to grasp the meaning of what each specific subject really is about.

Nonetheless, a joint table of significance of all aspects in terms of their relation to one's preparedness for Christianity is presented below (Table 4.3). The data has been retrieved from the SPSS software with a calculation of the results presented in Appendix A using the MANOVA method.

Table 4.3. MANOVA Analysis Results

Tests of Between-Subjects Effects				
Dependent Variable	df	Mean Square	F	Sig.
EV	1	.119	.189	.666
MS	1	3.471	10.203	.003
DSC	1	3.344	7.641	.009
ECC	1	10.971	36.480	.000
IC	1	2.100	5.911	.020
CAD	1	1.144	5.697	.022
CAN	1	5.344	8.594	.006
LD	1	.076	.193	.663
FAM	1	.171	.436	.513
IS	1	.868	1.640	.208

Here, the most important aspect that one has to turn one's attention to is the column named Sig. One can interpret the meaning as such that has significance to the hypothesis and object of study. The generally accepted cutoff point when the data is considered insignificant is the p value at 0.05.⁸ However, those pieces of data where the result is less is considered significant. The multivariate analysis has shown that such elements as evangelization, leadership, family, and the concepts of Islam do not

8. David Freedman, Robert Pisani, and Roger Purves. *Statistics*. (New York: W.W. Norton, 1998), 480.

seem significant in order to be considered important in the development of a curriculum for church planters in Chad. However, this result is surprising as it is difficult to imagine a church planter going on to the task of spreading the word of God and establishing the Lord's Church, without knowing what evangelization is about, or why leadership is important, or better still why is it important to know the specifics of Islam if one is to continue one's Church planting practice. The most likely reason is that the sample size was too little to consider the data to be sufficient to draw definite conclusions. Of course, statistical analysis has shown that the responses considered significant are connected to missiology (p-value=0.003<0.05), discipleship (p-value=0.009<0.05), ecclesiology (p-value=0.000<0.05), intercultural communication (p-value=0.020<0.05), church administration (p-value=0.022<0.05), and cultural anthropology (p-value=0.006<0.05). In order to gain more insight on the issue it was decided to gather a focus group comprising the previous participants of the study.

Focus Group

Design

Yet, this time the focus group was gathered only amongst the converted Christians at Assemblies of God main church, N'Djamena in late December. The converted Christians are more united in their beliefs and approach as to how Christianity can and must be brought into Chad by the church planters. Focus group research is the most common qualitative method of collecting information. Studies of this type include four common elements:⁹

1. The involvement of several respondents gathered in one place.

9. Richard A. Krueger, and Mary A. Casey, *Focus groups: a practical guide for applied research*. (Thousand Oaks, California: SAGE, 2015), 38.

2. The interaction of participants. If in many other types of studies it is considered that any discussion between the participants distorts the purity of the answers, then at the focus group meetings the participants are encouraged to interact with each other.
3. The whole course of the discussion is carried out by a professional moderator. The latter directs the course of the group discussion in accordance with the goals set at the preliminary stage.
4. When conducting the focus groups, a script is used. If a quantitative study in the collection of information uses a complete, formalized, structured toolkit, the focus group script usually takes the form of relatively incomplete guidance. Its main purpose is to focus on the problem, to tune in to a specific topic. At the same time, it should enable the participants to make spontaneous statements, ensure group dynamics.

The effectiveness of focus groups is determined by the fact that most people feel comfortable if they are involved in the discussion as part of a group. With proper implementation of the method, there are better opportunities for obtaining in-depth information than with individual interviews. At the same time, group dynamics makes it possible to determine the significance of such a phenomenon as group influence.

The success of the focus group research depends on a variety of organizational and methodological factors. Here one has selected the most important of them that were applied in the process.

Prepare focus groups. This stage largely coincides with what sociologists do when using quantitative methods. A program is being prepared that includes the formulation and justification of the problem, the definition of goals and objectives, the object and subject of the study. In other aspects there are significant differences. For example, hypotheses are put forward only “in the rough,” and then, in the course of

the study, are specified. This is done so that the previously formulated hypotheses do not predetermine the process of knowing the problem. As information is gathered, mastering the problem, research of assumptions become more complete. This makes it possible to clearly define what should be the basis for market segmentation.

The complexity of analyzing focus group data lies primarily in the fact that one must strongly encourage the interaction between respondents. This gives people the opportunity to change their views under the influence of other participants in the discussion. The researcher has to compare different answers to the same question and lead them to some common denominator. To do this, one must consider the context of the response and interaction of participants. The researcher should also pay attention to the intensity and emotional coloration of the respondents' answers. It is important to consider the internal sequence of responses. It is also important to trace whether the position of the participants is changing under the influence of the discussion. Thus, the researcher must take into account many aspects of the analysis when comparing simple answers. The researcher needs to identify both the most typical, repetitive results, and the diversity of the experience and perceptions of respondents.

Of great importance is the determination of the number, size and composition of focus groups. As is known, this method does not involve the use of a sample, since its purpose is to describe and understand the phenomenon, and not to extrapolate conclusions to large social communities. Focus groups are formed based on indicators of the socio-demographic position of participants and indicators characterizing their consumer, electoral or other types of behavior. These requirements are particularly important because errors in the definition of groups will adversely affect the results of the study (Appendix B). It may happen that a good concept of a new product or a new advertising idea will be unreasonably rejected because participants do not represent a

contingent that is interested or has the necessary knowledge on the subject matter in question. Experience shows that one should not spare time for careful consideration of the composition of participants, it is necessary to discuss which social strata the participants should be from, and, above all, work with them. And has already been determined the composition of the focus group comprised 28 citizens of Chad who were Christians converted from Islam.

The most important principle in the formation of groups is to ensure homogeneity of the composition of groups. In case of non-observance of this rule, the dynamics of the group can be significantly inhibited. For example, the nature of participation in the discussions of men and women varies significantly in mixed groups and in groups that are separated by gender. This is because some people are very sensitive to the reaction of people of the opposite sex and therefore often say not what they really feel. Of course, the topic of discussion is of great importance. Therefore, it is hardly advisable to include men and women in one group interview devoted to the consumption of beer, or, for example, toilet articles, detergents. At the same time, experience shows that separation does not make sense when professional issues are discussed. Women, in whatever field they work, speak out without thinking about their colleagues of the opposite sex. In the current focus group 58% were male (n=16), and 42% were female (n=12).

Results

The focus group discussed the specific aspects that were analyzed within the statistical analysis conducted above. At first, the group dwelled on the importance of each element in the curriculum. However, their opinion resulted in the creation of a pie chart stating which elements are to be considered as the most important (Fig. 1).

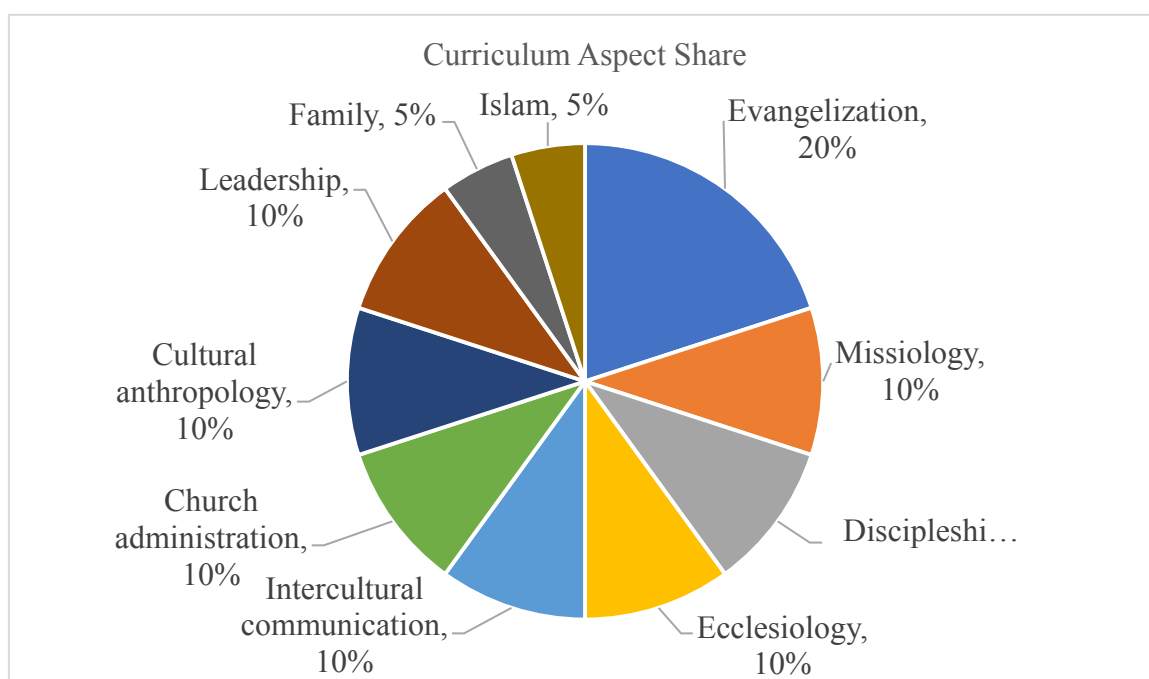


Fig. 1. Focus Groups Results on Curriculum Elements Importance

The focus group has concluded that the most important aspect is evangelization. According to the group, this session considered evangelism as a term used to refer to activities aimed at converting peoples and individuals to Christianity. This means that to substantiate evangelization, the church uses the covenant of Christ in Matthew's Gospel to its disciples: "Go and teach all nations to baptize them".¹⁰

The group started to have distinctive leaders, with several of the individuals talking about the missionaries and the propaganda of Christianity, which they have experienced firsthand during the conversion to the Christian faith. Evangelism became to be considered as the proclamation of the historical, biblical Christ as Savior and Lord in order to convince people to come to Christ personally and reconcile with Him.

Thus, the group decided that to evangelize would be to spread the good news that Jesus Christ died for our sins and was resurrected from the dead according to the

10. Matthew 28: 19.

Scriptures and that He offers the forgiveness of sins and the freeing gift of the Holy Spirit to everyone who turns and believes. The result of evangelism is obedience to Christ, joining His Church and responsible ministry in the world.¹¹

This is consistent with the theoretical principles according to which the goal of evangelization is not only to sow seed, but also to reap the benefits, not only to proclaim the Word, but also to get tangible results. Thus, the concept of evangelization is the most important aspect in the curriculum of an effective Church Planting Training mission for the Assemblies of God in Chad. Especially if one is to consider the fact that one is to come against a traditionally minded Islamic society.¹² At the same time the participants of the focus group have come to consider the discussion of the aspect of Islam an important constituent part of the entire curriculum. However, because there are other elements such as intercultural communication and cultural anthropology. These elements to some extent cover some of the issues, which the study of Islam deals with. The group has in general 100 points that it allocated to each element with regards of its importance to the question at hand. Each element was carefully discussed and the focus group determined the amount of time that was necessary to get properly acquainted with each element. As a result the most important aspect was evangelization, which received 20% of the general points. All other aspects received less. Only the aspect of family and Islam received their share of 5%, whereas all other elements were allocated a 10% time frame that is to be considered within the scope of the curriculum. Nonetheless, specific attention has also been made to such topics as Family, Ecclesiology, and Church administration.

11. 1 Cor. 15: 3-4; Acts 2: 32-39; John 20: 21; 1 Cor. 1: 23; 2 Cor. 4: 5 5: 11,20; Luke 14: 25-33; Mark 8: 34; Acts 2: 40,47; Mark 10: 43-45.

12. Becker, Carpenter, and Williams, *The new Dynamic church planting handbook*, 65.

Thus, it has been made obvious that the curriculum must include a whole array of topics that the individuals must excel in. Yet, one must know not only the aspect as it is viewed in Christianity, but also the Muslim viewpoint as one must be able to explain to the potential flock why the Christian belief can be considered as preferable. Nonetheless, the Curriculum must mostly focus on evangelization and include the following:

First Semester

Introduction to the Old Testament
Introduction to the New Testament
Missiology
Evangelism and Church Planting 1
Discipleship
Ecclesiology
Intercultural Communication
Counseling
Evangelism and Church Planting 2

Second Semester

Christology
Church Pedagogy
Evangelism and Church Planting 3
Church Administration
Homiletics
Cultural Anthropology
Christian Leadership
Marriage and Christian Family

Islam and Comparative Religions

Evangelism and Church Planting 4

Explanation

Evangelization is present within the scope of the curriculum twice as much as the majority of other elements due to the conclusion that this is the most important aspect in the practice of church planting. Yet, each point in the curriculum is important and will prepare the individual for the hazards that one will come up against in Chad in an actual mission. Nonetheless, the training itself will take up approximately 17 months. The study period of theoretical materials it will comprise one school year. However, the two semesters of 6 months each, are to be separated by a 2-month period of practice, and after the second semester a 3-month period when the individual is to present a church planting project. During the 2-months of practice the students will get first-hand experience in the field. As a result this will enable them to come back to class with these issues and discuss them as a case study. This time will be enough for one to master all the necessary skills and knowledge in order to be able to properly plant a church in Chad and spread the word of God in this primarily Muslim country. More so, these courses are to be carried out by experienced Church planters and pastors in the same city. The classes are to be conducted twice a week with each class being 3 hours long conducted during evenings out of the normal business time. The main aim is to train professionals, thus their progress is to be evaluated at the end of class through an evaluation and self-assessment survey. Nonetheless, despite preparing church planters it would still be important to follow-up their experience in the field and be ready to help, in case they would require it. The change and development would be visible from the yearly survey that the new church

planters will be obliged to fill in in order to determine their level of preparedness, both theoretical and moral.

Because Christians remain blind to the cultural differences predominantly when they try to approach a Muslim, the focus group considers lack of cultural knowledge as the reason for failure. Yet even after a direct suggestion, it appears that the focus group prefers to assign only 5% of the time to the study of Islam and its ways. Upon a direct question, the participants of the focus group responded that the teaching about Islam must actually permeate the whole curriculum with a direct comparison in each specific case. After all, the main aim is not to educate a theologian, but to develop a curriculum for a church planter who would be able to find a key to the hearts of the Chadian population.

Chapter Conclusion

In this chapter one managed to gather statistical data from the participant survey responses in terms of their attitude to Christianity and the Christian faith. This allowed to determine the factors that have an immense influence on the understanding of Christianity by the representatives of other religion. And although it would have been thought that Islam itself is the greatest influence of perception of Christianity by the non-believers, the statistical analysis shows otherwise. Of course, the validity of the research is questionable due to the small sample amount. However, the results show a precedent that must be considered.

Further analysis of the issue in a focus group allowed one to determine which of the elements must nonetheless be included in the curriculum as such that evoked most concern and confusion among the former Muslims. Naturally, evangelization, despite being considered insignificant from the perspective of statistics, was considered the most important aspect that a church planter must consider in building

out a strategy in order to preach the word of Christ and try to turn the local population in believing the word of God.

5. DISCUSSION

Introduction

After analyzing the data one must determine the outcome of what this data means for the project. Of course one has suggested a curriculum draft. However, it is still important to explain the decision to focus most on the concept of evangelism and its role in the process of church planting on the territory of Chad. The collected data allowed one to note which elements one ought to include, and elements on which to spend more time. The hypothesis on the need to implement a specific curriculum for church planters has been determined as sound as many do not understand the full scope of the issues that one comes up against in a different country in front of people who are not only playing deaf, but refuse to establish any kind of contact. In Chad, one must constantly pay attention to Islam, which is perhaps the only one that has a pronounced anti-Christian character. The development and spread of Islam strengthens the faith of Muslims that Islam will soon spread to all Christian countries and will become the only religion on earth. The rapid resurgence of Islam makes it difficult to preach the word of God among the indigenous Muslim population of Chad.¹ The latter comprises a significant share of the entire population, with the share of Muslims in the country increasing annually by an exponential scale.

Review

The hypothesis has been determined as sound, however, one must note that difficulties arose in the process of statistical analysis due to the fact that the sample amount was too small to be too definite about the negative significance of separate elements that were considered as part of the curriculum. This has been changed by

1. Bediako, *Christianity in Africa: the renewal of a non-Western religion*, 40.

means of conducting a focus group. There the individuals dwelled on the possibility of including such aspects as evangelization and others, which in the analysis showed a $p\text{-value} > 0.05$. Nonetheless, since 2017 the results have improved. In 2017, 21 churches were established, whereas in 2018 already 39. This is the result of the church planting team in Chad that has participated in the training that was started to be implemented. Although the plan is to go beyond Chad and further develop the “Lumiere Project”.²

With the development of missionary activity, many theorists and practitioners have proposed various methods for evangelizing Muslims. However, not all of them are effective today. Therefore, in the course of our research, one tried to determine the best method for evangelizing Muslims, while identifying the main reasons for rejecting the Gospel message. Due to the fact that Islam is a unified system, which is basically present in every Muslim country, the goal is not to review the life of every nation that traditionally considers itself Muslim. An analysis of the growth of the gospel church in the Muslim Chad is sufficient to show it as an example of the church present in an Islamic society. Thus, in the ministry it is important not only to upkeep the word of God amongst the converted Christians, but also find an approach to Muslims possibly through demonstration and manifestation of leadership qualities that are suggested in order to show with one’s example what Christianity is about.

At the same time one will not consider all the doctrinal differences between Islam and Christianity, but focus only on those that are the most important in the task of evangelizing Muslims.³ The importance of the methodology should not be exaggerated. Although people turn to faith, thanks to purposeful, carefully planned

2. “Lumiere Project” is a church planting initiative that I am leading in French speaking countries of Africa. Implementing this curriculum in Francophone Africa will help train bi-vocational church planters and get better results.

3. Bediako, *Jesus and the gospel in Africa: history and experience*, 117.

evangelistic enterprises, the number of people converted in this way is small. Studies show that in the United States, at least 75-80 percent of people come to church by invitation or, thanks to the testimony of people close to them, such as relatives and friends.⁴ Only 10-15 percent come to God as a result of applying evangelistic methods. If this is the percentage in a predominantly Christian Western country, what is the percent in Chad? This does not necessarily mean that evangelistic methods are ineffective. This may simply mean that they are not very widely used, or used improperly. How can then one expect to attain a higher result.

A key factor in evangelizing the 20th century is the participation of various denominations in it. Prior to this, Protestant evangelism was carried out primarily by voluntary societies. It was the focus of special groups, both confessional and interfaith. However, during the modern period, especially after World War II, in essence, all the Protestant church organizations of the West made evangelism a part of their activities. To that end, many have increased the staff dedicated to this ministry.⁵ Working both at the national and at the regional level, these evangelistic experts contributed to a better understanding of the opportunities and challenges of evangelization, developed programs and conducted training. Their main role was to encourage local communities to evangelize and provide them with resources.

An extremely important modern method of evangelization is the organization of new churches. It is not an innovation of this era. This method was widely used in the last century. In fact, throughout Christian history, organizing a Christian community for worship, serving in a non-Christian, unchurched, or weakly churched environments, was an effective way to acquire new and energize passive Christians.⁶

4. Blackaby and Blackaby, *Spiritual Leadership: Moving People on to God's Agenda*, 32.

5. Blackaby and Blackaby, *Spiritual Leadership: Moving People on to God's Agenda*, 49.

6. Bongmba, *The Routledge companion to Christianity in Africa*, 59-60.

In various regions, many new communities are organized through financial assistance and staff provided by the denominations, although a significant number is created in the form of “subsidiary” parishes of existing communities.

Principles of Evangelism

Evangelism has specific principles that one must follow. If properly conducted they would appeal to the local population. Walter A. Henrichsen, in his book *Disciples Are Made Not Born: Helping Others Grow to Maturity in Christ*, finds in the fourth chapter of the Gospel of John eight principles of evangelism. He believes that studying them carefully will help one discover other principles in the Bible by oneself.⁷

These eight principles are:

The first principle is that the gospel preacher draws attention to himself by some kind of request.⁸ Thus, in the Bible there is a vivid example of a Samaritan woman meeting Jesus: “A woman from Samaria comes to draw water. Jesus says to her: Let me drink!” This is human nature. A request to us makes us feel that we are needed by someone. Addressing the Samaritan woman with a request, Jesus predisposed her to himself, made it possible to understand that he would easily make contact with her, because the Jews of that time considered it even less worthy to talk with Samaritans, let alone ask them of something. Thus, the woman felt that she could be free herself and talk about her own needs.

The second principle includes an individual approach to each specific person. And again referring to the Bible, one can see: “Jesus answered her: if you knew the gift of God and who says to you: Give me a drink, then you yourself would ask of

7. Henrichsen, *Disciples are made, not born: how to help others grow to maturity in Christ*. (Colorado Springs, Colo: Victor Books, 2002), 64.

8. Henrichsen, *Disciples are made, not born: how to help others grow to maturity in Christ*, 64.

Him, and He would give you living water." This quote can emphasize how the Lord Jesus skillfully found the right approach to people.⁹ Another example of this is His conversation with Nicodemus. Nicodemus enjoyed great prestige among his contemporaries and was considered a scholar of Scripture. Jesus began precisely with a theological theme that one must be reborn.

Similar examples can be traced in the days of modernity. Once upon a time, a preacher, Clay Tramble, was the train. The man sitting next to him took out a bottle of whiskey, opened it and offered him a drink. Tramble politely declined. A few minutes later this man again offered him a drink. Tramble once again rejected the offer. After the third time, the person addressed him with the following words: "You probably think that I am a lost person, like all drunkards." However, the response was "I think you are a very generous person because you offered me a drink three times".¹⁰ These words converted out to be quite enough to start a frank conversation between them. And even before the end of the journey, Tramble led this man to Christ.

The third principle includes a competent and balanced approach in choosing and posing the right questions.¹¹ Returning to the story of the Samaritan woman, it can be noted that she replied to the remark of Jesus: "The Jews are not to talk to the Samaritans." Jesus did not respond to this comment, but when she said where she should worship God. Jesus did not disregard her words. When evangelizing one needs to concentrate on important issues. These are questions whose answers directly lead to the recognition of the existence of God. Talking to a Samaritan woman, Jesus focused on resolving mental problems.

9. Calhoun, *Spiritual Disciplines Handbook: Practices That Transform Us*, 61.

10. Henrichsen, *Disciples are made, not born: how to help others grow to maturity in Christ*, 64.

11. Henrichsen, *Disciples are made, not born: how to help others grow to maturity in Christ*, 64.

Quite often it is difficult to determine how this or that question is important to the interlocutor. Does this problem really worry him, or is he trying to distract from the main topic of conversation. You can determine this by asking the following question: "If you know the answer to this question, will your attitude towards Jesus Christ change?" If you hear "no" in response, then you should try to direct the conversation to the mainstream — how to know God as your personal Savior. If they say yes to you, you must answer his question.

The fourth principle tells about the manifestation of genuine interest and attention to what excites a person at the moment, to his needs.¹² The Samaritan woman began to argue with Jesus about whether He could draw water from Jacob's well, but Jesus interrupted her: "Go, call your husband and come here." She replied: "I have no husband." And then Jesus finally struck her, saying: "The truth is, you said that you have no husband: for you had five men, and the one you now have is not your husband: it is just what you said".¹³

Suppose a man walks down the street. Suddenly, a stranger approaches him, takes his hand and says: "You have a completely sore look. Come to my clinic, I will have surgery done to you, and you will immediately feel better." It is quite logical to assume that any person will respond with fear and will not give any opportunity to continue any contact. In no case should one scare people by lashing out at them with unexpected offers. It is not the best option to go to a stranger and ask him: "Do you want to get saved?". It is best to try to get to know the interlocutor, to try to find out what his thoughts are, and then begin a conversation about Christ.

12. Henrichsen, *Disciples are made, not born: how to help others grow to maturity in Christ*, 65.

13. Addison, *Movements that Change the World - Five Keys to Spreading the Gospel*, 49.

The fifth principle encourages the evangelist to always tell the truth.¹⁴ Jesus said: "You do not know what you are bowing to: we know what we are bowing to, for salvation is from the Jews." It is this statement of Jesus that "salvation from the Jews" was not accepted by the Samaritans. Hearing this, the Samaritan woman probably thought: "Here is another Jew who thinks he knows all the answers." However, it was this frankness of Christ, when He revealed to her that she was the Messiah, gave her the opportunity to believe in Him. If you do not recognize the truth that is already known, the audience will not believe even the most convincing speeches.

However, honesty and frankness should not grow into tactlessness or rudeness when talking to people about spiritual truths. You need to be attentive to people, talking to them on spiritual topics. Friendliness, courtesy, gentleness and meekness should characterize the evangelist.¹⁵

The sixth principle pays attention to the fact that it is necessary to agree with the interlocutor whenever possible.¹⁶ This principle neutralizes the previous one. The Jews and Samaritans could not find a common language even in simple matters. For example, they did not have agreement on where to worship the Lord.¹⁷ Yielding to a woman, Jesus seems to say: "Well, in some ways you are right. However, the point is not where to pray to God - on the mountain or in Jerusalem, but that God is a Spirit, and those who worship Him should worship in spirit and truth".¹⁸

The seventh principle calls not to shy away from the topic.¹⁹ When the Lord told the woman that the man with whom she lives is not her husband, she immediately

14. Henrichsen, *Disciples are made, not born: how to help others grow to maturity in Christ*, 65.

15. Addison, *Movements that Change the World - Five Keys to Spreading the Gospel*, 52.

16. Henrichsen, *Disciples are made, not born: how to help others grow to maturity in Christ*, 65-66.

17. John 4: 20-24.

18. Addison, *Movements that Change the World - Five Keys to Spreading the Gospel*, 56.

19. Henrichsen, *Disciples are made, not born: how to help others grow to maturity in Christ*, 66.

tried to get away from the conversation and entered into an argument about where to pray to God. This often happens when you talk to a person about Jesus and your conversation becomes too personal.²⁰ Instead of continuing to talk about intimate things, the interlocutor can dumbfound one, for example, with the question: "What about the people living in non-Christian countries and who have never heard of Jesus Christ?" To get the conversation back on track, you need to tactfully remind the other person that it's not about what happens to people who have never heard of Jesus, but about what will happen to him after he heard about Christ. However, if you think that this is a sincere question that does not give the other person to believe, you must answer him.

The eighth principle leads the evangelist to feel the action of the Holy Spirit.²¹ Jesus did not force the Samaritan woman. He only involved her in the conversation and gave her the opportunity to ponder everything that was said. If you look more closely you can see how the thought of salvation becomes not only His, but also her thought. At the end of the conversation, the woman herself wished to receive salvation!

Another excellent illustration of this point can be found later on in the Bible.²² The sermon of the Apostle Peter on the day of Pentecost. He did not call for repentance, did not tell the audience what they should do. He simply ended his sermon with the statement that Jesus is the Christ. But what was said shocked the listeners, and, thanks to the work of the Holy Spirit in their hearts, the thought of salvation became their thought. They themselves asked: "What shall we do, men and brothers?" Peter replied, "Repent, and be baptized every one of you in the Name of

20. Ott and Wilson, *Global Church Planting: Biblical Principles and Best Practices for Multiplication*, 124.

21. Henrichsen, *Disciples are made, not born: how to help others grow to maturity in Christ*, 67.

22. Acts 2: 36-38.

Jesus Christ for the forgiveness of sins: and you shall receive the gift of the Holy Ghost."

When a conversation with people starts about Jesus, one can see how their concept of the personality of Christ is changing. The Samaritan woman first calls Him simply a Jew, then turns to Him as a master, calls Him a prophet, and finally admits that He is the Christ.

Existing methods of Evangelism

The first method is Personal Evangelism. The gospel of personality is exactly what this word implies. It means preaching the gospel to the individual person. This gospel is one - on - one, a person - to a person.

How important is it for Christians to learn how to evangelize people personally? When there is a one-on-one meeting with a person, it is necessary to think about the words that will be said to him to build a speech. It is important to listen to him carefully so that a person can pour out all that is in his heart that he will not tell anyone.²³ It is necessary to establish a bridge through which it will be possible to bring the gospel to it. If one looks at the Bible, the gospel of John chapter 4, one will see a story of the Samaritan woman. When Jesus came to the well, he met a Samaritan woman there, who came to draw water.

He said to her: Give me a drink. She answered him: how are you, being a Jew, are asking to drink from the Samaritan woman for the Jews do not communicate with the Samaritans. Here Jesus has already struck up a conversation with the Samaritan woman. Immediately, the gospel process began. He told her that if she knew who she was asking, she would have already drawn water herself. Further on in this story, the

23. Addison, *Movements that Change the World - Five Keys to Spreading the Gospel*, 63.

Samaritan woman saw that Jesus really is the Christ. And after that she went and told all the people. Here we see how Jesus found the approach to the Samaritan woman, the very bridge. How important it is for us to find an approach to a person, to understand what he needs today, what his problem is, what worries him. And then we can already tell that the Lord can decide everything, and change his life, give him hope in this life.

In the same way, an evangelist should preach the gospel with his behavior and deeds. In particular, these are the people who are with us constantly, on a robot, study, etc. One can tell a lot to a person, but if one does not believe in it oneself, then there is no point in talking. It will be just hypocrisy. It is necessary to back up our words with works, then God's anointing will be on everything.

The second method is a home visit. Also a very important gospel is impeccable visiting of houses. Probably, every Christian has non-believing relatives, acquaintances who still do not know God. And this option is just the right one. Coming to someone's home can serve, help, and tell the good news. Jesus also came to Simon's house. If you look in the Bible, then Jesus used all the options of the gospel.

One also needs to understand that if one comes to the home of unbelievers, one will need to behave in a way so as not to frighten them. It would not be superfluous to take care that, while carrying the good news, someone did not interfere. If there are animals one must leave them in another room, leave the children under the watch of a brother or sister with whom the evangelist came. It is important to maintain the attention of the individual at all costs so as not to distract from the gospel and the latter's understanding.

The Bible shows that Jesus also visited homes.²⁴ When Jesus came to the house of Simon, he also brought great news. One also needs to love people, so that, going to someone's home one must remember that the evangelist is the light of the world, and if people ask to leave, then humbly do it. It is necessary to behave naturally and not try to give yourself the importance and height of the position by your behavior, and then the Lord will act in a great way through man in people's lives.

The third method is about mass evangelism. This is one of the most effective methods of evangelism is mass evangelistic companies, representing the combined efforts of believers, aimed at bringing to each person the city of the good news of God's Kingdom.

Conducting mass meetings of the gospel corresponds to the scriptures. Approximately 150 places in the New Testament show how Jesus addressed many people, for example.²⁵ Mass campaigns are designed for people who have tried for many years to find God. They affect people who would never enter a church building.

In order to conduct mass evangelism, first one needs to find those people (a team) who will help in organizing and controlling. This team should come up with a program of conduct, find a place, equipment.²⁶ After that, you need to make invitations and distribute them, as well as possible to make advertising. It is highly important to prepare well for evangelism. But the most important thing in evangelism is the presence of God.

It is impossible to foresee how many people will come, and how many of them will accept repentance. But in any case, one must not stop doing it. There are many situations where Christians, after such incidents, fall into disappointment and then

24. Luke 7.

25. Matthew 5.

26. Decalo, "Regionalism, Political Decay, and Civil Strife in Chad," 48.

leave. But it must be remembered that God is always with us and in any case He will always support us. These kinds of evangelism are all very good, and will help one to get a response and solid feedback from the people ready to listen to the word of God.²⁷ There is an opinion that at this time it is easier to gather people on the street, especially the young people like it when they go through some kind of concerts, performances. In fact, mass evangelism is very practical and many Christians who want to change, influence the lives of unbelievers use it most often.

Of course, evangelization does not happen at the whim of a church planter or missionary. And not everything goes according to plan. However, it is the first step in creating a Christian community in Chad. This has been evidenced on by the existing local community, which have converted Christians because they have managed to hear and understand the importance of the word of God.

Issues of Evangelization Within a Muslim Community

Evangelization with the Chad community comes up against many difficulties. This is foremost connected with the issue of the Muslims, who will most likely not be prone to even listening to the preacher. Thus, the Church Planter must be aware of the issues that will arise when one will attempt to preach amongst the Muslims. More so, these issues must be present in the Church Planting Training Curriculum for Church Assemblies in Chad.

Scriptures and Inspiration

“The Holy Scriptures,” “The Holy Book,” “The Word of God,” this is how the Muslims call the Qur’an. However, for the followers of Islam these terms denote a deeper meaning. They include all the inspired Scriptures mentioned by Muhammad.

27. Decalo, “Regionalism, Political Decay, and Civil Strife in Chad,” 51.

Therefore, one of the five points of the faith of Muslims is “faith in the Books”.²⁸

According to the tradition of Muslims, one hundred and four books were written to teach humanity how to survive. Of these, ten were given to Adam, fifty to Seth, thirty to Enoch, ten to Abraham, Torah to Moses, Zabur to David, Inzhil (the Gospel) to Jesus and the Qur’an to Mohammed.²⁹ Despite the fact that Muslims should respect all the Scriptures, they believe that the Qur’an summarized all the previous books and therefore canceled them.³⁰ This is why for most Muslims the Bible has no authority.

However, the Qur’an does not confirm this attitude to the Scriptures.³¹ Due to the fact that one of the goals of this dissertation work is to determine the factors of non-acceptance of the Gospel by Muslims, in our opinion it is advisable to determine the reasons for the Muslims to reject the Bible itself as an authoritative Holy Scripture.

The main factor pushing Muslims to reject the Bible is a special understanding of the inspiration of the Word of God. According to Christian doctrine, The Holy Scriptures of the Old and New Testaments are the Word of God, written in divine inspiration through the holy men of God, who pronounced and wrote it upon the prompting of the Holy Spirit ... however, these revelations remain the testimony of God. God inspired people and did not dictate words for them to write down.³²

Muslims consider the Qur’an as verbal inspiration, using the term “Wahy”.³³ Ibn Halkan goes further, proclaiming the “Wahy” as “a unified definition of the truth

28. Stuart E. Brown, *The nearest in affection: towards a Christian understanding of Islam*. (Geneva, Switzerland: WCC Publications, 1994), 12-13.

29. Kenneth Oster, *Islam Reconsidered*, (Smithtown: Exposition Press, 1979), 83.

30. Phil Parshall, *New Paths in Muslim Evangelism: Evangelical Approaches to Contextualization*, (Michigan, Grand Rapids: Baker Book House, 1992), 132.

31. Parshall, *New Paths in Muslim Evangelism: Evangelical Approaches to Contextualization*, 132.

32. Murray, *Church Planting: Laying Foundations*, 73.

33. Oster, *Islam Reconsidered*, 88.

of both the Qur'an and other scriptures".³⁴ In the legends about Muhammad there is a story about his first vision.³⁵ The archangel Gabriel came to Muhammad to tell him the word of God. Gabriel commanded Muhammad: "Caviar", which means "read." But Mohammed replied: "I cannot read." Gabriel again repeated: "Caviar". Mohammed replied the same thing. And when Gabriel commanded for the third time: "Caviar", then Muhammad realized that he could actually fulfill what Gabriel wanted of him. From that moment on, Muhammad began to recite the words of God by heart. The word "caviar" in Arabic, besides the meaning of "read," also means "recite," "recite or intonate." The name of the Holy Book of Muslims goes back to this word, because the Qur'an is translated as "reciting", "reciting by heart".³⁶ Muslims believe that Muhammad, reading the Quran by heart, reproduced the speech of God himself.³⁷ They also believe that the Qur'an was revealed to Mohammed in Arabic (the language of angels) through the archangel Gabriel with a sacred tablet in the seventh heaven.³⁸ The Qur'an is eternal and inconsistent.³⁹ Inspiration includes not only words and literary style, but also grammar and pronunciation. The true Quran exists only in Arabic and therefore cannot be translated. Any translation is considered an interpretation only and has no authority.⁴⁰

This understanding of inspiration is reflected in the thinking of Muslims. Ordinary Muslims are not allowed to interpret the Qur'an, since only learned theologians can do this. All other Muslims should receive blessings while listening to the Quran. The verbal revelation influenced the method of teaching in Muslim

34. Abdiyah Akbar Abdul-Haqq, *Sharing Your Faith with a Muslim*. (Minneapolis: Bethany House Publishers, 1980), 57.

35. All-Tabari, *Tarikh al-Rusul wa al-Muluk: History of the Prophets and Kings*. (Leiden: 1881), 1152.

36. Abdul-Haqq, *Sharing Your Faith with a Muslim*, 59.

37. Abdul-Haqq, *Sharing Your Faith with a Muslim*, 60.

38. Abdul-Haqq, *Sharing Your Faith with a Muslim*, 62.

39. Abdul-Haqq, *Sharing Your Faith with a Muslim*, 62.

40. Abdul-Haqq, *Sharing Your Faith with a Muslim*, 63.

schools, it is mainly focused on memorizing the texts of the Quran and the prayers in the Arabic language.⁴¹

Therefore, reading the Bible and encountering different genres of biblical narration is difficult for a Muslim to restructure his thinking. He views the Bible as the verbal revelation of God, and it is difficult for him to understand that “the language of different books of the Bible is not the same and reflects the characteristics of education and culture of different writers”.⁴² As a result, Muslims cannot find another explanation for their misunderstanding of the Scriptures and believe that the Bible was changed by Jews and Christians after the death of the messengers.⁴³

Another factor that influenced the denial of the Bible by Muslims was the development of biblical criticism. The methods that scholars used to criticize Bible texts began to apply to the Quran. Western scholars, studying the Quran, tried to determine the date of the appearance of the sura of the Quran, sources that influenced the writing of the Quran, and questioned the authorship of Muhammad. Historically it is known that the canon of the Qur'an was established in 652 after Caliph Osman.⁴⁴ The entire Islamic world recognizes that Muhammad was illiterate and could not write a single ayah himself. Thus, the manuscripts of the Qur'an appeared a few decades after the death of the prophet. During the life of Muhammad, there was no Qur'an as a book as it did not exist yet⁴⁵. Therefore, some scholars questioned the authorship of Mohammed and began to argue that the original text of the Qur'an has changed over time.⁴⁶ Scholars who identify the sources of the Qur'an found that it was influenced by ancient Arabic traditions, and Christian apocryphal texts, “Jewish Talmudic and

41. Abdul-Haqq, *Sharing Your Faith with a Muslim*, 65.

42. Abdul-Haqq, *Sharing Your Faith with a Muslim*, 67.

43. Abdul-Haqq, *Sharing Your Faith with a Muslim*, 68.

44. Brown, *The nearest in affection: towards a Christian understanding of Islam*, 14.

45. Brown, *The nearest in affection: towards a Christian understanding of Islam*, 16.

46. Brown, *The nearest in affection: towards a Christian understanding of Islam*, 18.

Mishnaic texts, Zoroastrian teachings that came from neighboring Persia, elements of pre-Islamic spiritual culture of the Bedouins, and also distant philosophical concepts from such countries as Egypt, Ethiopia and India”.⁴⁷ And since the Bible did not exist in Arabic during the formation of Islam, the material of the Old and New Testaments was transmitted orally through contact with Christians and Jews living in Arabia.⁴⁸ Thus, in the Christian world, a critical attitude towards the Qur’an and Muhammad arose. Many Christian scholars seek to disprove Muslim beliefs that the Qur’an is the Word of God.⁴⁹

This attitude to the Holy Scriptures of Muslims provoked a response from Islamic scholars. The Qur'an apologists advocate the supernatural appearance of their Holy Book, while at the same time trying to find scientific confirmation in many places of the Qur'an. The development of biblical criticism enabled Muslim scholars to resolve the contradiction that arose as a result of the use of verbal revelation in the study of the Bible. They had to stick to the teachings about believing in the Books and accepting all the scriptures as the Qur’an itself calls for it,⁵⁰ and at the same time find an explanation for their misunderstanding of the Bible. Therefore, when biblical criticism developed, when many Bible translations and commentaries appeared, sometimes contradictory, Muslim scholars began to use scholarly articles by Christian theologians and contradictions between commentaries to show that the Torah, Zabur (the Book of David) and the Gospel were distorted, in which Christians themselves now admit.⁵¹ Later, Muslim scholars identified examples that distinguish the Qur’an from all other Scriptures and make it more authoritative.⁵² In the end, Muslim

47. Brown, *The nearest in affection: towards a Christian understanding of Islam*, 20.

48. J.W. Sweetman, *Islam and Christian Theology*. (London: Lutterworth Press, 1945), 2.

49. Sweetman, *Islam and Christian Theology*, 2.

50. Sweetman, *Islam and Christian Theology*, 3.

51. Oster, *Islam Reconsidered*, 86.

52. Oster, *Islam Reconsidered*, 88.

theologians came to the conclusion that every Muslim should profess faith in the Holy Scriptures sent by God to mankind, but remember that the Holy Quran is the only, unaltered, preserving all the purity and fullness of truth necessary to all modern humanity.

So, Muslims deny the truth of the Bible, believing that it is distorted by Jews and Christians. This attitude was formed under the influence of two factors:

1. Belief in verbal inspiration, which makes impossible the correct understanding of the Bible in all its genre, cultural and linguistic features.
2. The development of biblical criticism, which aggravated the relationship between Christians and Muslims and allowed Muslims to take a step towards rejecting the Bible as a distorted Scripture and asserting the Qur'an as the only authority.

Such an attitude to the Holy Scriptures of Christians undoubtedly prevents the message of the Gospel to Muslims.

The Belief in God

In the Gospel Christians confess that "God is one. Father, Son and Holy Spirit as the unity of three mutual personalities. God is immortal, omnipotent, omniscient, above all, and omnipresent. He is sinless and stands above human understanding, but God is knowable through His revelations about Himself..."⁵³

The first pillar of Islam is "shahda", which means "testimony". The true believer is the Muslim who sincerely declares his faith in Allah and His messengers: "There is no God but Allah, and Muhammad is the Messenger of Allah".⁵⁴ Islam

53. Oden, *How Africa shaped the Christian mind: rediscovering the African seedbed of western Christianity*, 142.

54. Brown, *The nearest in affection: towards a Christian understanding of Islam*, 36.

begins and ends with Allah. Allah is the One, the Only, and the Eternal. Many of the qualities of God listed in the Quran are similar to descriptions found in the Bible.⁵⁵

However, Muslims believe that Allah is different from any created creature, including man. Allah is absolutely transcendent. Transcendence (Tanzih) implies that the words and phrases used in relation to God have no analogies with words and phrases related to man. For example, one cannot understand the mercy of Allah if one try to use the mercy of a person as an analogy. Tanzih also implies that God cannot really and clearly be present in the world or act as a person in the process of history. He influences the world from the outside, using his creative Word for this.⁵⁶ As a result of this understanding of the Divine essence, difficulties arise in understanding other biblical truths.

In Islam, God is not knowable for man in this or in the next life.⁵⁷ Muslims do not imagine the personal relationship with God that the Bible reveals to Christians because it goes against the understanding of the absolute transcendence of God.

Tanzih does not give Muslims the opportunity to understand God, who came to earth in the flesh. Belief in God's transcendence contributes to rejecting the concept of the Divine Trinity. Of course, the main reason for the denial of the Trinity is the lack of understanding of the essence of this doctrine. Muslims believe that “there are two sins that are not forgiven for those who die in them. It is unbelief (kufr) and paganism, polytheism (asherk) ”.⁵⁸ They consider Christians kafirs, i.e. unbelievers in the truth revealed by Allah, and pantheists, because Christians supposedly worship three gods. And despite the fact that Mohammed rejected only the false doctrine of

55. Wariboko, *Planting church-culture at New Calabar: some neglected aspects of missionary enterprise in the eastern Niger Delta, 1865-1918*, 116-117.

56. Brown, *The nearest in affection: towards a Christian understanding of Islam*, 38.

57. Brown, *The nearest in affection: towards a Christian understanding of Islam*, 38.

58. Brown, *The nearest in affection: towards a Christian understanding of Islam*, 43.

the Christian sect professing the Trinity, including God the Father, Mary and the Son of Jesus, today's Islam rejects the teachings of Christians about the Trinity because this doctrine in the understanding of Muslims contradicts the doctrine of the absolute uniqueness of God.⁵⁹

The language of the Bible reveals God as the Father, Son, and Holy Spirit (Matt. 28:19). The words “father” and “son” are understood by Muslims literally, for them it is God who “has children from an ordinary woman”.⁶⁰ Muslims consider it a blasphemy to endow the transcendent God with the physical properties of man. Ahmed Deedat, an Islamic theologian, after reading the doctrines of the Christian church, responded to the teaching on the nature of the Son of God:

“In Christian theology, this simple, innocent word “father” has acquired a new, previously unknown meaning: according to Christianity, it is the one who gave birth to the son of Jesus. The catechism says: “Jesus is the true God of the true God, begotten by the Father, - begotten, not created” ... He was begotten, not created! According to Islam, this is the most disgusting statement, namely, endowing God of the wildlife with low sexual functions of animals!”.⁶¹

Tanzih influences the formation of the teaching of the Holy Spirit in Islam. The Qur'an speaks of the “Spirit” and even of the “Spirit of the Holy One” (Quran 2: 87), the expression “True Spirit” is also used (Quran 26: 193). During creation, Allah breathed his Spirit into Adam (Quran 15: 29). Jesus is referred to as the “Spirit of Allah” (Quran 4: 171), and therefore Muslims call His “Spirit of Allah”. Muslims also identify the “Holy Spirit” and “Faithful Spirit” with Gabriel, the angel who transmits divine commands. The Holy Spirit of which the Bible speaks is not understandable to

59. Brown, *The nearest in affection: towards a Christian understanding of Islam*, 46.

60. Hammudah Abdalaty, *Islam in focus*. (American trust Publications, 1975), 4-5.

61. Muhammad F. Malik, *English translation of the meaning of Al-Qur'an: the guidance for mankind*. (Houston, Tex: Institute of Islamic Knowledge, 1997), 281.

Muslims. Therefore, “when Christians point to the Holy Spirit as the third person of the Godhead, a Muslim puts his fingers over his ears so that blasphemy does not enter his soul. He cannot understand why the angel is put on the same level with Allah”, which is transcendent and, therefore, has nothing to do with the created beings.⁶²

Thus, faith in the absolute transcendence of Allah makes it difficult to establish a personal relationship with God and to understand the biblical truths about the Trinity of Deity, about the nature and work of the Holy Spirit, as well as other doctrines, which will be discussed below.

Salvation

An important role in understanding the truth about salvation is played by the doctrine of human nature and predestination.

Teaching about human nature

Evangelical Christians believe that “God created man in his own image, in the image of God he created him; He made them male and female”.⁶³ “Endowed with individuality, power and freedom to think and act ... but after the Fall, the image of God was distorted in them and people became mortal. Their descendants inherit the sinful nature of a fallen man. They are born with weaknesses and inclinations toward evil”.⁶⁴ And since man cannot achieve salvation on his own, he needs the Redeemer and Restorer of the image of God. Salvation is a free gift offered to a sinner through God's mercy and love. It was carried out through the atoning sacrifice of Jesus Christ.

According to Islamic theology, man was not created in the image of God,⁶⁵ because “there is nothing like Him” (Quran 42: 11). Man is created good by nature, so

62. Malik, *English translation of the meaning of Al-Qur'an: the guidance for mankind*, 302-303.

63. Genesis, 1-27.

64. Malik, *English translation of the meaning of Al-Qur'an: the guidance for mankind*, 315.

65. S.P. Schlorff, *Discipleship in Islamic society*. (Marseille: Ecole Radio Biblique, 1981), 17-18.

it still remains. The Quran says that a person is born pure (fitra), obedient to the will and laws of God (Quran 30: 30). Muslim scientists justify their point of view:

Religion is following God, it is as old as the human race. Philosophers have determined that man is a rational animal. But more precisely, a person can be called a religious animal, for religion is older and more universal than philosophy and science.⁶⁶ Fitra, therefore, is a person's inclination towards religion from birth.⁶⁷

In Islam, there is no concept of the sinfulness of man. The Fall in the Garden of Eden is not a break with God. God is transcendent, and He has no personal relationship with man, so when a man lived in paradise, he simply because of his weakness (Quran 4: 28, 20: 115) “forgot” God's command, listened to Satan and “fell” (physically) from heaven to earth. But this sin is not inherited, and a man is born sinless. A Muslim believes that he is a sinner because of the sins he commits, but not because of the nature of his heart.⁶⁸ A Muslim believes in acquired sins rather than inherent sins. In his understanding, sins are simply mistakes, misdeeds, resulting from the weakness of human nature, which can be redeemed by good deeds and fulfilling the requirements of the Shari'ah - the law of God. And since Allah created him weak and easily tempted, God Himself bears responsibility for these sins.

The doctrine of predestination

Orthodox Muslims believe that “absolutely everything good and evil that comes into this world comes completely from the Divine Will, which is forever fixed on ancient tablets with the pen of destiny”.⁶⁹ Therefore, if a Muslim sins, he does not admit his guilt in the Christian sense of it, but refers to the fate or the will of Allah.⁷⁰

66. Groves, *The planting of Christianity in Africa*, 103.

67. Abdalaty, *Islam in focus*, 9.

68. Schlorff, *Discipleship in Islamic society*, 22.

69. Oster, *Islam Reconsidered*, 91.

70. Oster, *Islam Reconsidered*, 92.

But a person is not entitled to do nothing. At creation, God breathed His Spirit into man (Quran 15: 19, 32: 9, 66: 12), and the Spirit makes man able to move forward.⁷¹ “The body is the instrument of the Spirit, which the Spirit uses to turn a solution into action”.⁷² A Muslim is obliged to strive again to go to heaven, if it is the will of Allah.

Thus, salvation in Islam is not a liberation from the sinful nature, but a return to a place where a Muslim will live forever and happily.⁷³

The doctrine of purity of human nature and of predestination prevents Muslims from understanding the atoning sacrifice of Christ. Muslims do not feel the need for redemption and salvation, in their opinion, is achieved through:

- repentance, asking Allah for forgiveness, which returns them to a state of humility,
- faith in Allah and what He sent through Mohammed,⁷⁴
- good deeds corresponding to the five pillars of Islam.⁷⁵

On the call to come to salvation, Muslims declare: “We have the moral power not to sin; we do not need the salvation that Christians speak of, but we need guidance. With divine guidance, we are able to live a life of submission, which is pleasing to God”.⁷⁶ This leadership is the Quran and the laws governing the life of Muslims. Every sincere Muslim is eager to be accepted by Allah, so he tries to fulfill on his part all that Allah requires. Many Muslims go even further, seeking to gain acceptance of Allah through suffering.⁷⁷ Therefore, Christians generally look at Islam as a religion of deeds and believe that Muslims are saved by deeds. Indeed, good

71. Sharkey, *A history of Muslims, Christians, and Jews in the Middle East*, 164.

72. Oster, *Islam Reconsidered*, 92.

73. Oster, *Islam Reconsidered*, 92.

74. Abdalaty, *Islam in focus*, 11.

75. Abdalaty, *Islam in focus*, 12.

76. Oster, *Islam Reconsidered*, 94.

77. Oster, *Islam Reconsidered*, 94.

deeds are as important as Islamic beliefs for salvation in Islam, but no Muslim has absolute certainty of salvation.⁷⁸ “From the very beginning of Islam, almost all Muslims were worried and continue to worry about their eternal fate”.⁷⁹

Understanding a Different Culture

The concept resulting from a greater understanding of the cultural factor is called “contextualization”. This term refers to conducting evangelism in such a way that it truly corresponds to culture. This includes a deep understanding of the worldview of those who are evangelized, the desire to sympathize with them and identify with them as much as possible, and to accept all that is good and valuable in their worldview. This requires consideration of their problems, concerns and needs.⁸⁰ In addition, this includes the expression of the Gospel message in terms that are understandable and meaningful for people of this culture and worldview in the context of a person’s lifestyle, corresponding to the content of this message. Contextualization calls for the adaptation of the Christian message in a new culture without compromise or distortion of its content.⁸¹

One is also looking for a response to the Gospel in areas that are a natural part of this culture — in music, dance, and literary style. It especially prohibits the excessive intrusion of foreign cultural elements or the replacement of elements of the local culture that do not contradict Christian teachings and values.

Contextualization assumes that culture will change when Christianity penetrates it. However, it should be a positive and conservative process of change, reinforcing the best in the local culture, changing some other elements and

78. Conn, *Planting and Growing Urban Churches*, 27-28.

79. Oster, *Islam Reconsidered*, 95.

80. Livingstone, *Planting churches in Muslim cities: a team approach*, 32.

81. Livingstone, *Planting churches in Muslim cities: a team approach*, 35.

eliminating only those that are clearly evil. Since Christianity confirms a lot in all cultures, it also values everything, rejecting everything that violates God's will and the well-being of people.⁸² Since the 1970s, theorists of evangelism have begun to pay particular attention to the role that culture plays in the process of creating new Christians. In previous periods, missionaries and evangelicals were often insensitive to the culture of the people among whom they worked, or even destroyed it, although there were several significant exceptions in previous chapters. However, as missionaries and evangelists gained more knowledge of anthropology, sociology, and communication, they realized the importance of understanding and identifying with the cultures of those who are being evangelized.⁸³ Not only in the case of foreign missions, but also during evangelization in one's own country and society, one has to cross huge cultural barriers. A growing understanding of these cultural factors and strategic approaches to their constructive accounting is a prominent feature in much of modern evangelism.

The term "contextualization" is not generally accepted. In theological circles, this concept is rather skeptically perceived, considering that it is generated by liberal and socio-political ideas.⁸⁴ And therefore, when confronted with this term, one unwittingly delves into thoughts. The ideas of contextualization were first considered at the Third Congress of the World Council of Churches (1972), devoted to the issues of theological education. The idea of contextualization is as follows. The culture of any nation is constantly changing. These changes need to be taken into account when we choose one approach or another to preach the gospel of a certain nation.

82. Livingstone, *Planting churches in Muslim cities: a team approach*, 38.

83. Livingstone, *Planting churches in Muslim cities: a team approach*, 42.

84. A. Scott Moreau. *Contextualizing the faith: a holistic approach*. (Grand Rapids, MI: Baker Academic, 2018), 65-66.

This includes a deep understanding of the worldview of those who are evangelized, the desire to sympathize with them and identify with them as much as possible, and to accept all that is good and valuable in their worldview. This requires consideration of their problems, concerns and needs.⁸⁵ In addition, this includes the expression of the Gospel message in terms that are understandable and meaningful for people of this culture and worldview in the context of a person's lifestyle, corresponding to the content of this message.⁸⁶ Contextualization calls for the adaptation of the Christian message in a new culture without compromise or distortion of its content.

One is also looking for a response to the Gospel in areas that are a natural part of this culture — in music, dance, and literary style. It especially prohibits the excessive intrusion of foreign cultural elements or the replacement of elements of the local culture that do not contradict Christian teachings and values.⁸⁷ Contextualization assumes that culture will change when Christianity penetrates it. However, it should be a positive and conservative process of change, reinforcing the best in the local culture, changing some other elements and eliminating only those that are clearly evil. Since Christianity confirms a lot in all cultures, it also values everything, rejecting everything that violates God's will and the well-being of people.⁸⁸

The danger of contextualization are in syncretism, which is the adaptation of not only the form, but also the essence of Christianity to the local culture. This includes the inclusion of the views and values of non-Christian religions in Christian doctrine, worship and ethics, thereby leading to a synthesis of Christianity and other religions. Not only in third world countries, where the presence and influence of

85. Moreau, *Contextualizing the faith: a holistic approach*, 68.

86. Moreau, *Contextualizing the faith: a holistic approach*, 70.

87. Moreau, *Contextualizing the faith: a holistic approach*, 73.

88. Moreau, *Contextualizing the faith: a holistic approach*, 73-74.

pagan religions is still strong, but in the western world, the distortion of Christianity by local culture is often obvious.⁸⁹ However, this danger does not justify abandoning contextualization, since the only alternative to contextualization would be irrelevance. Contextualization is an adapted translation. The concepts, words and symbols that the missionary uses in his sermon, the rites of which he speaks, must be adapted to the culture of the country to which the Gospel is transmitted.⁹⁰

In different cultures, some words and concepts have different meanings. For example, in Chad, only children and the mentally ill graze sheep; therefore, the description of Christ as a good Shepherd by Chadians can be misunderstood.⁹¹ Contextualization requires adaptation, that is, explanation of words and customs. In this regard, it is necessary to remember that all cultures are imperfect in their own way, and some are even hostile to Christianity. The gospel must be contextualized, but it must also remain true. When preaching, it is necessary to point directly to those cultural traditions that are contrary to the Word of God. The gospel can be changed only as long as these changes are consistent with the will of God.⁹²

Contextualization also implies the use of an adapted translation of the Bible. It defines to a certain extent the forms of worship, rites, ceremonies and theology. Western understanding of Christianity and the doctrines of the church replaced the Greek. If we adapted Greek culture to western culture, why do we reject the desire of other countries to do the same?

Contextualization is especially necessary when we bring Christianity to countries where a different religion prevails. For example, many Christian terms and

89. Moreau, *Contextualizing the faith: a holistic approach*, 74.

90. Moreau, *Contextualizing the faith: a holistic approach*, 75.

91. Moreau, *Contextualizing the faith: a holistic approach*, 80.

92. Moreau, *Contextualizing the faith: a holistic approach*, 84.

concepts are alien to Muslims.⁹³ And the role of contextualization here will be to find other, more effective and more acceptable forms and symbols to explain biblical truth.

Contextualization requires a lot of attention and care. Yet, this is also limited by the danger of syncretism (in this case syncretism is understood as the inorganic fusion of various beliefs and religious systems that existed, for example, in late antiquity). When the basic truths of the Holy Scripture are replaced by elements of the cultural environment of the region that carries the Word of God. The contextualization method must be approached critically.

The Nature of the Islamic Society

An important factor complicating the preaching of the Gospel to Muslims is the lack of understanding of the worldview of Muslims, as well as of social relations that have developed in Islamic countries. Therefore, in this section, we will look at the contrast between Eastern and Western ideologies and the way in which Eastern thinking reflects on the understanding of freedom of conscience in Muslim countries, national identity and family relations.

Contrast Worldviews

An important feature that determines the ideological atmosphere of the last decade, characteristic of the countries of the Middle East, Asia and North Africa, is the activation of Islam, the strengthening of the role of religion, clergy, and religious-political organizations in contemporary events. Strengthening of religious motives in the official ideology of a number of countries, the adoption of Muslim principles of economic management, morality, education, Islamization of politics and the

93. Moreau, *Contextualizing the faith: a holistic approach*, 93.

politicization of Islam — all these processes captured absolutely the whole world of Islam.⁹⁴

For a Westerner who is used to looking at religion as a private matter, it is difficult to understand the Muslim mentality. Religion is not only dominant in the life of Muslims. It is the very life of the Muslim, capturing all life spheres. Therefore, “in Islam there is no separation between the sacred and the secular ... This is one universal, united congregation of humility; it represents the kingdom of God on earth”.⁹⁵ Seyd Hossein Nasr, an Iranian Muslim academic who taught at Harvard University, expressing his view on the true nature of Islam, writes:

“Islam is actually a religion of unity, it has no division into the spiritual and secular or religious and worldly spheres of life. There are no words that define spiritual or secular in Arabic, Persian, or other Islamic languages, and this is proof that there is no similar concept in Islam. This separation does not exist, since the kingdom of Caesar in Islam was never surrendered to Caesar. Based on unity, Islam considered a common way of life, which does not exclude anything”.⁹⁶

As a result of the fact that in the Islamic world "there was a synthesis of religious traditions and high life" in all spheres of life (social, economic, political, ideological), Islam defines "the whole existence of a person, his status".⁹⁷ Therefore, the resistance that Muslims have to Christianity, has its main reason not theological considerations. They fear that the adoption of Christianity will separate them from the people and the entire Islamic society.⁹⁸

94. Kinnaman and Lyons, *Unchristian: What a New Generation Really Thinks About Christianity*, 31.

95. Parshall, *New Paths in Muslim Evangelism: Evangelical Approaches to Contextualization*, 137.

96. Parshall, *New Paths in Muslim Evangelism: Evangelical Approaches to Contextualization*, 139.

97. Livingstone, *Planting churches in Muslim cities: a team approach*, 92-93.

98. Mahmoud Ayoub and Irfan A. Omar. *A Muslim view of Christianity: essays on dialogue*. (Maryknoll, N.Y: Orbis Books, 2007), 47.

Thus, Islam is a single socio-religious society, one ummah, a society of believers, and this sharply distinguishes it from the Western view of life and social-religious relations. Such a contrast is expressed in a different understanding of many life concepts, such as unity, time, family, etc., which “greatly complicates the Christian churches to take root in an Islamic society and maintain healthy relationships with others”,⁹⁹ since the gap with religion, Islam leads believing Christians to secede from the whole surrounding Islamic society.

Chapter Conclusion

One can spend many hours and even days, weeks doing evangelism. One can gather whole stadiums of people, anoint them, feel the special presence of God, but for some reason the question naturally arises - what percentage of the total mass of the repentant will choose the path of the Christian?

The way of a Christian is a new person, following Christ, bearing all the burden of life and carrying his cross, bearing the burden of a brother / sister, open and ready to change his character as taught by the Word, sacrificing his ambitions, bearing defamation for confessing Christ.

This is the question that every literate evangelist asks himself. It is this question that pushes a person to expand the horizons of his knowledge of the essence and character of the evangelist. Thus, this work has helped to draw a certain stock of knowledge regarding evangelism.

The question of the moral and intellectual characteristics of a person who is entitled to be called the Evangelist has been studied. Methods of his actions, as well as some rules, without which evangelism as such will not be possible.

99. Ayoub and Omar, *A Muslim view of Christianity: essays on dialogue*, 49.

Produced to study the basic principles of evangelism. Thanks to the knowledge of these principles, the evangelist will be able to navigate in one way or another, for it is not a secret to anyone that often the audience, which is presented with the good news, may consist of people of different nature, as well as different moral and ethical views, which naturally requires a certain perforated approach to people.

One should never forget about the importance of this enterprise, because it can be compared with the birth of a child, and it will depend on the evangelist how he will come to the new world and whether it will be born at all ... Islam teachings about the transcendence of God, about the verbal revelation and about the sinless nature of man lead to the misunderstanding and denial by Muslims of the main biblical doctrines, namely:

- The immutability and truth of the Old and New Testaments.
- The gift of salvation as the atonement of sin through the death of Jesus Christ.
- The Trinity of Divinity and the role of Divine personalities: Father, Son, and Holy Spirit.
- The clash of the doctrine of sinless human nature with the doctrine of predestination leads Muslims to uncertainty about their eternal fate, which, according to most theologians, is either the bliss of paradise or the eternal horrors of hell immediately after death.

However, at the same time one must note that a possible solution would be to change from full time ministers training to Professionals/part time Church planters training conducted on a semi-permanent basis. This will increase the number of trained church planters and facilitate the spread of discipleship and spread of the word

of God. Thus it is imperative to train Chad Assemblies of God with a focus on Professional Lay people to be effective church planters.

Factors of slow growth of converts from the indigenous Muslim population of Chad are causing concern. In determining the state of the church, the following factors can be identified that influenced the slow growth in the number of converts from the indigenous Muslim population of Africa:

- lack of past experience in evangelizing the indigenous Muslim population,
- sharp cultural contrast between church and population:
 - ways of life of the church and the indigenous population are very different,
 - services are held in a foreign language for indigenous peoples, only one percent of the pastors knows the language of the indigenous people,
 - houses of prayer are built by the Western type, and are very different from the religious buildings of Muslims.

Despite the fact that since the beginning of the 90s the number of churches in Chad began to grow faster compared with the period of repression and restriction of religious freedom, nevertheless the church did not grow at the expense of the indigenous Muslim population. Thus, ecclesiastical (institutional) factors of the slow growth in the number of converts from the indigenous population of Chad are:

- the focus of evangelization on a small percentage of the population,
- lack of church experience for evangelism of the indigenous Muslim population,
- cultural contrast of church and population.

Analysis of contextual and institutional factors leads to the conclusion that for the successful growth of the church institutional factors must be to a certain extent

dependent on contextual ones. In this case, the method of bringing the Gospel to Muslims should contain the following items:

- teaching the correct interpretation of the Scriptures
- an explanation of the nature of God, who wants to reveal his character to people through personal relationships with them,
- bringing to the mind of a Muslim an awareness of one's sinfulness,
- help to realize confidence in salvation.

However, the doctrinal differences between Islam and Christianity do not have such a large impact on the slow growth in the number of converts from the Muslim population as other contextual factors. The most negative on the growth of the church is the very nature of Islam, its view of Christianity, its understanding of freedom of conscience, culture, its national dignity and family relations.

An analysis of institutional factors reveals a lack of church experience for evangelizing the indigenous Muslim population associating itself with a resurgent single Islamic world, and stresses the fact that institutional factors must be dependent on the contextual factors for successful church growth. Socio-religious societies, sharply opposed to Christianity, do not allow the church to integrate into Muslim society, and this greatly complicates the work and reduces the growth of converts. Thus, in addition to finding ways to resolve doctrinal differences, the method of working with Muslims must take into account the nature of Islam and its stark anti-Christian character.

In order to succeed one must change one's approach and seek support not only from those who have already started to believe, but also amongst those who are seemingly against all Christian in Chad.

CONCLUSION

This thesis-project has dwelt on the concept of church planting by means of an examination of biblical and scholarly texts, and considered the church's overall mission and vision, especially as it relates to the intended outcome of the curriculum for training church planters. It has been determined that naturally, the concept of church planting has its roots in the Bible. Which is why it has been foremost considered from this perspective. The ultimate aim of Christianity is the path of salvation. The future missionaries and church planters are to know what the Bible has to say about establishing a church practice so that it would benefit foremost the people. The African country of Chad is an excellent example of this, despite the fact that the history of Church planting in Chad is relatively new and not at all well-developed. Nonetheless, amidst the numerous hazards such as the significant share of the population being Muslim, and the lack of training and experience in the sphere of church planting, the missions are attempting to do the impossible and establish some kind of contact with the local population.

The biblical and theological foundations of church planting for approaching all discipleship including the Chadian context holds to the directives of the apostles of Jesus Christ found in the Holy Scriptures for developing and establishing the kind of leadership sought in working under the anointment of the Holy Spirit. It is this alone that fortifies the work requiring exact understanding and consideration the differences between communities, cultures and realities in church planting practices in Chad.

However, in order to make a design of a proper curriculum that would fit the specific needs of the Church planters in Chad it was necessary to determine which theoretical aspects one required to include. In the course of theoretical analysis it was noted that aspects one must pay attention to are evangelization, missiology,

discipleship, ecclesiology, intercultural communication, church administration, cultural anthropology, leadership, family, and Islam. All these theoretical aspects have a different influence on the success of church planting in a specific environment. Using a mixed method of quantitative/qualitative approach, a survey of converted Christians and successful church planters was conducted so as to determine their attitude to Church planting when they were first approached (converted Christians) or were to approach (church planters) with questions of faith. After Cronbach's alpha results in terms of reliability, the MANOVA method determined the significance of each theoretical aspect discussed. As a result, evangelization, which is considered as the most important aspect in church planting showed the highest p-value, which meant that its significance was the lowest. Further analysis of the issue in a focus group allowed one to determine which of the elements must nonetheless be included in the curriculum as such that evoked most concern and confusion among the former Muslims. Naturally, evangelization, despite being considered insignificant from the perspective of statistics, was considered the most important aspect that a church planter must consider in building out a strategy in order to preach the word of Christ and try to turn the local population in believing the word of God.

Factors of slow growth of converts from the indigenous Muslim population of Chad are causing concern. However, one must note that a possible solution to overcome the Islam obstacle in Chad would be to change from full time ministers training to Professionals/part time Church planters training. This will increase the number of trained church planters and facilitate the spread of discipleship and spread of the word of God. Thus, it is imperative to train Chad Assemblies of God with a focus on Professional Lay people to be effective church planters.

APPENDIX A¹

	Gender	Age	Status	Evangelization (EV)	Missiology (MS)	Discipleship (DSC)	Ecclesiology (ECC)	Intercultural Communication (IC)	Church Administration (CAD)	Cultural Anthropology (CAN)	Leadership (LD)	Family (FAM)	Islam (IS)
1	Male	55	1	4.00	4.00	3.00	5.00	4.00	4.00	3.00	4.00	4.00	4.00
2	Male	50	1	4.00	4.00	3.00	5.00	4.00	4.00	4.00	4.00	4.00	4.00
3	Male	53	1	3.00	5.00	2.00	5.00	4.00	4.00	4.00	5.00	4.00	4.00
4	Male	54	1	4.00	5.00	3.00	5.00	4.00	4.00	4.00	5.00	4.00	4.00
5	Male	51	1	4.00	5.00	2.00	5.00	4.00	4.00	3.00	4.00	3.00	3.00
6	Male	59	1	4.00	5.00	3.00	5.00	5.00	5.00	4.00	5.00	3.00	5.00
7	Male	48	1	3.00	5.00	3.00	5.00	4.00	5.00	4.00	5.00	4.00	5.00
8	Male	46	1	3.00	5.00	4.00	5.00	4.00	5.00	4.00	4.00	4.00	5.00
9	Male	45	1	4.00	5.00	3.00	5.00	4.00	4.00	3.00	3.00	3.00	5.00
10	Male	48	1	4.00	5.00	3.00	5.00	4.00	4.00	3.00	5.00	4.00	4.00

1. The presented survey result were analyzed using IBM's SPSS software which compared the relationship between the interest in Christianity as a phenomenon and the respective aspects that are to be included in the general curriculum

11	Male	43	1	5.00	5.00	4.00	5.00	5.00	4.00	3.00	5.00	4.00	4.00
12	Male	38	1	5.00	4.00	4.00	5.00	5.00	5.00	4.00	4.00	4.00	4.00
13	Male	42	2	5.00	4.00	3.00	3.00	4.00	4.00	4.00	4.00	5.00	4.00
14	Male	46	2	4.00	4.00	3.00	3.00	4.00	4.00	2.00	4.00	5.00	4.00
15	Male	41	2	3.00	4.00	4.00	4.00	4.00	4.00	2.00	4.00	4.00	4.00
16	Male	37	2	3.00	3.00	3.00	4.00	4.00	4.00	2.00	4.00	4.00	4.00
17	Male	37	2	3.00	3.00	4.00	4.00	4.00	5.00	1.00	4.00	3.00	3.00
18	Male	34	2	3.00	4.00	5.00	3.00	5.00	5.00	1.00	4.00	3.00	4.00
19	Male	35	2	5.00	3.00	4.00	3.00	4.00	4.00	3.00	4.00	4.00	5.00
20	Male	34	2	5.00	4.00	4.00	4.00	4.00	4.00	2.00	5.00	4.00	5.00
21	Male	38	2	3.00	4.00	4.00	4.00	3.00	4.00	3.00	4.00	3.00	4.00
22	Male	39	2	5.00	5.00	4.00	4.00	4.00	4.00	3.00	5.00	3.00	4.00
23	Male	35	2	5.00	5.00	3.00	3.00	3.00	4.00	3.00	3.00	3.00	5.00
24	Male	36	2	5.00	5.00	3.00	4.00	4.00	4.00	3.00	5.00	3.00	5.00
25	Male	38	2	3.00	3.00	3.00	4.00	4.00	4.00	3.00	5.00	4.00	4.00
26	Male	37	2	5.00	4.00	3.00	4.00	3.00	4.00	3.00	5.00	4.00	3.00

27	Male	37	2	4.00	4.00	4.00	5.00	3.00	4.00	3.00	4.00	4.00	4.00
28	Male	38	2	4.00	4.00	3.00	5.00	3.00	4.00	4.00	3.00	3.00	5.00
29	Female	38	2	3.00	4.00	4.00	4.00	5.00	4.00	4.00	5.00	4.00	5.00
30	Female	40	2	3.00	4.00	4.00	5.00	3.00	4.00	4.00	4.00	3.00	3.00
31	Female	43	2	3.00	4.00	5.00	5.00	3.00	4.00	4.00	4.00	3.00	3.00
32	Female	41	2	4.00	5.00	4.00	4.00	3.00	4.00	3.00	4.00	3.00	3.00
33	Female	34	2	5.00	5.00	4.00	4.00	4.00	4.00	3.00	5.00	3.00	3.00
34	Female	32	2	4.00	4.00	4.00	3.00	4.00	4.00	3.00	5.00	4.00	4.00
35	Female	32	2	4.00	4.00	3.00	4.00	5.00	4.00	4.00	4.00	4.00	4.00
36	Female	37	2	4.00	4.00	4.00	3.00	4.00	4.00	2.00	4.00	4.00	4.00
37	Female	35	2	4.00	4.00	5.00	4.00	4.00	3.00	2.00	4.00	3.00	3.00
38	Female	35	2	4.00	5.00	4.00	4.00	3.00	4.00	3.00	5.00	5.00	5.00
39	Female	34	2	5.00	5.00	3.00	4.00	3.00	3.00	2.00	5.00	3.00	3.00
40	Female	31	2	5.00	4.00	3.00	3.00	4.00	3.00	2.00	5.00	3.00	3.00

APPENDIX B

Focus Group Script

Moderator Introduction and Purpose of Group

Hello. My name is **[name]**. First of all allow me to thank each of you for taking the time to participate. The approximate time that the discussion will last is about an hour and a half.

The main reason why we have gathered today is to determine the main elements of church dogmatization that church planters need to focus on when establishing new churches here in Chad. I need you to speak freely and open mindedly as to your personal opinion and attitude to the issues with the experience you had.

I'm going to lead our discussion today. I will be reading questions that you have all been acquainted with, from the survey you earlier participated. The results of the analysis was rather surprising and I need your point of view as to why it is so.

The identities of all participants will remain confidential.

Ground rules

In order for the conversation to be conducted in an orderly fashion it is important to set some ground rules.

Only one person speaks at a time.

Please avoid side conversations and remain focused on the topic.

There is no need for everyone to respond to every question. I would love to hear you if you have an opinion on the matter that is being discussed..

The whole discussion will remain confidential. Names of participants will never be included or mentioned anywhere.

An emphasis is placed on confidentiality as it is imperative that the discussion be as open as possible.

There are no “wrong answers,” just different opinions.

Let me know if you need a break. The bathrooms are **[location]**. Feel free to enjoy a beverage and a snack.

Are there any questions?

Introduction of participants

Before we start, I’d like to know a little about each of you. Please tell me:

Your name

How long ago have you converted to Christianity

Focus Group Questions (1 hour and 20 minutes)

At this point the moderator should ask the questions from the questionnaire and discuss with the focus group each in detail.

Closing (2 minutes)

Thank you all for coming and sharing your opinion on the matter at hand.

Your comments have given us lots of different ways to see this issue. I thank you for your time.

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